

It's an ungodly hour for the Klansmen

—Grand Dragon James Farrands of the KKK, explaining why more of his comrades did not show up to protest Farrakhan's speech



# The Wesleyan Argus

Vol. CXX, No. 42 43

Middletown, CT

Established in 1868

Tuesday, April 30, 1985

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## In speech, Farrakhan urges black productivity and independence

By Dylan Kreuzer

"Farrakhan is a controversial figure. If I could have changed it, I would have." These words spoken by Minister Louis Farrakhan came at the beginning of his address to a receptive audience of over 400 students at the hockey rink last Friday.

Farrakhan was invited by the black student group Ujamaa. Calling himself "the conscience of black people in America and the world," he urged black students in a fiery, eloquent and often witty speech to use the educational opportunity offered them to "lift up" black people to become thoroughly cultured, moral, and economically productive.

A rally on racism was staged outside the hockey rink during Farrakhan's speech protesting his ap-

pearance on campus.

During a question and answer session following his speech Farrakhan, who is accused of being anti-Semitic, defended his widely reported remarks that Judaism is a "gutter religion."

"All I was saying is that the practice of Zionists...is taking land from the Palestinians—which in my judgement is theivery. Deceiving the world, making the world believe that this is the fulfillment of divine prophecy, which we believe it is not, and then using pretext to grab up more and more of that area of the Middle East. I think that is practising...dirty religion. Not that Judaism is that, but the practice of those who rob and steal and kill and deceive is absolutely

see Farrakhan, p.11

## Teach-ins, sleep-ins planned for this week

By Dylan Kreuzer

Starting late Wednesday night or early Thursday morning, a group of students calling themselves the "Free University Coalition" plans to take over North College lawn and hold a round-the-clock four-day "free university," which will offer workshops, teach-ins and discussions to anyone interested in issues of racism, militarism, education and gender.

The students planning this four day "camp out" say they are doing so because they feel that their educations at Wesleyan have been lacking. By providing workshops and setting up a free university, the organizers—among them Steve Vaccaro '86 and Ethan Rome '85—hope to educate both

themselves and others on these issues and rectify "serious moral and educational failings in the university." Organizers call the free university a "constructive protest" of certain university and U.S. policies.

The event coincides with the fifteenth anniversary of a national student strike called on May 4 to protest U.S. involvement in Vietnam. At that time, faculty joined with students nationwide to cancel classes and protest the war. On the Wesleyan campus, the administration and faculty endorsed the strike.

A moratorium on classes similar to the one called in 1970 is being asked for by the organizers of the

see Plans, p.10

## 500 at racism-protest; Slotkin speaks to rally

By K.T. Korngold

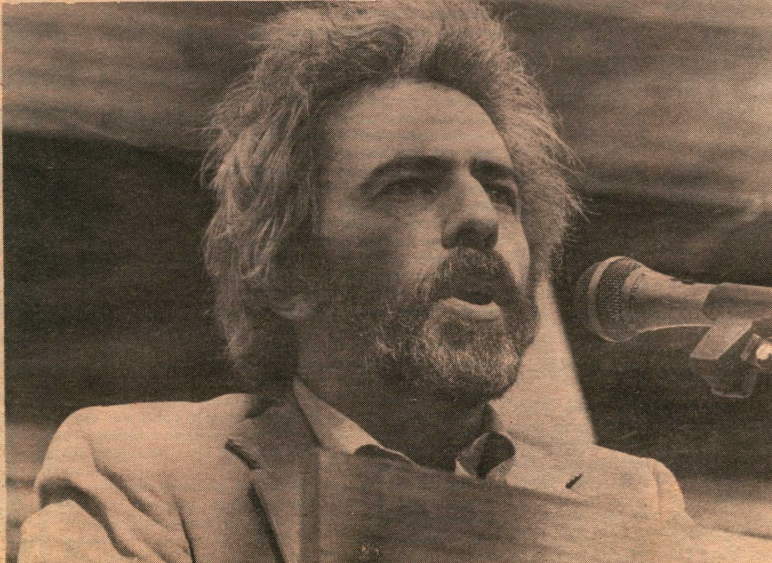
While Louis Farrakhan spoke Friday afternoon in the hockey ring, 500 students and faculty walked to North College, where they listened to — among other speakers and presentations — professor of American Studies Richard Slotkin discuss the psychology of a racist. The protestors, who had earlier participated in a fifteen-minute silent vigil against racism, were greeted at North College by a group of musicians singing and playing African drums.

The rally broke up at 6 pm. 50 people met at a discussion on racism later that evening in the College of Letters lounge. Slotkin spoke about the growth of racism in our country, and how it related to Wesleyan. He explained the psychology behind a racist. "The name racism is a bad enough thing that people want to separate themselves from it, yet the thing itself remains. It involves the iden-

tification of a group as alien, a tribe of strangers... The explicit racist uses the metaphor of blood or genes... The language of racism may sometimes sound scientific or theological, abstract and objective but it never is. It is not merely that the science and theology on which racism is based are bogus... It is that racist statements are always assaults, attacks; they're always threatening responses to a perceived threat. They are defensive statements based upon fear."

Slotkin explained his view of the basis of racism in our society: "Although the psychology of racism is individual, it is also social. The scapegoats of racial projection are not random; it is society that names for its citizens certain groups whose otherness is such that they are to be seen as legitimate objects of scapegoating."

"That is why racial slurs, jokes,itty-bitty prejudices that hardly count at all are never harmless; see Rally, p.8



Richard Slotkin, professor of American studies, addressed a rally at North College on the psychology of racism and racists. Before the students and faculty left Knowles Avenue, they participated in a fifteen minute silent protest as Farrakhan began to speak. For images of a memorable day, see story on page 12.



# Support the protest; attend the Free U.

Beginning this Thursday, four days of workshops, teach-ins and discussion groups on issues of concern to the campus and the community-at-large are being planned as part of a "Free University" that will be held on the lawn and steps of North College. The four days will cover racism, militarism, education and gender issues.

The reason that the Free University has been set up is to rectify gaps in the education which the university is providing and to inform people on these issues.

While Wesleyan has a very good curriculum, it is difficult for it to inform people intelligently or honestly about Apartheid and the issue of divestment as long as its own investments include a significant portfolio of companies involved in South Africa. In fact, no classes are offered on this important issue, or those of race relations or other related topics, all of which affect the lives of millions of people around the world. This gap in our education is a serious one not only for ourselves but for people throughout both the Wesleyan and Middletown communities.

Similarly, on many different concerns the university is lacking in its course offerings either because it does not want to or cannot deal with the issues.

The Free University is a way in which this gap in our education can be filled. It is important that students, faculty, Wesleyan staff and Middletown residents attend and participate in the workshops and teach-ins that will be offered because the problems addressed by the Free University have applicability to all.

Sunday night the WSA voted to endorse the educational activities of the Free University. The Argus joins with the WSA in their endorsement and urges that everybody who can take advantage of the opportunity offered by this special event do so. Education on racial, militarism, education and gender issues is very important to the functioning of every adult. Without knowledge of these "real world" issues application of our expensive university education is worthless and impossible.

## An expensive piece of paper

To the Editors:

I went to my post office box on Tuesday morning and found a familiar treasure-my student account statement. On the statement I found the usual entries-\$11 college store purchases, library fines, etc., but at the bottom was an extra treat- a \$75 charge listed as "graduation fee". Marvelous. I also noticed that eleven lines above "graduation fee" there was another item, "tuition" at \$4625. What is that for? My folks shelled out \$9250 this year for "tuition", and that doesn't cover graduation? What is the extra \$75 for? My best guess is that there are around 680 student in the class of '85, and at \$75 per student, that comes out to more than \$50,000. I could have a lot of fun with \$50,000. Really, I could. So what are the \$0 G's for? Caps and gowns? Nope, that's line

10, under "college store", for \$12.50. Oh, maybe it's for the graduation speaker. Who is it going to be? For fifty grand I would hope the Senior class can get somebody good, like Richard Nixon or Prince. Doubtful. Perhaps it's for the reception at the Campbell's afterwards? \$50,000 for a big tent, a firm handshake, some pretzels and a drink? I'm a big fan of 30 year old Scotch, Colin. How about the piece of paper-ahh, that must be it! Ever seen one? My dad has one, and it looks pretty spiffy, indeed, but \$75 for a piece of paper that's supposed to look 50 years old when it's new? I hope that piece of paper can get me a job someday. That would be nice. Really, it would.

RICH ADAMS '85



THIS IS ONLY A TEST, IF THIS HAD BEEN AN ACTUAL EMERGENCY, WE WOULD'VE BEEN TAKEN OVER BY TED TURNER.

## Letters

"Dear John, I'm not anti-Semitic but..."

To the Editors:

I recently recieved the following letter from the mother of a girl whom I liked very much. I feel that the letter merits attention as people should be aware of different points of view. I have to remain anonymous as I'm not looking to publicize my social life. Rather, I simply feel that the community needs to be aware of its contents. Let each person after reading it form his or her own opinions.

Dear John,

After our phone conversation today, I realize that you are not going to lightly give up on the idea of seeing Holly. So, instead of phoning you, as I said I would do, I have decided to write so you might have these words to read and reread.

Firstly I would like to point out that our family is not anti-Semitic. We owe the most important things we hold dear to the Judaic heritage-namely the holy scriptures. I am sure that on that point you would totally agree. However, on the next you will not. The second thing the Jewish people have given us is our Lord and Savior, Jesus Christ. I know that the Jewish people have been tortured, persecuted and murdered in that name, by those who said they were Christians but were not. For centuries this has been so. I know that the Jewish people now look upon my Lord and Savior as an imposter, but it will not always be so. For the book of Zechariah, 12:10 says: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

And again Zechariah 13:6: "And one shall say unto him, what are these wounds in their hands? Then he shall answer, those with which I was wounded is the house of my friends." Verse 9: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God."

John of who do these words speak? These words have been preserved for us by your scribes of old. You and I will pass away, but the word of the Lord abides forever.

You have said you are not a religious person. I am sure, from your words you know nothing whatsoever about Holly's beliefs. I shall tell you because I think it is central to your understanding this situation. Holly has been taught Bible

stories and memorized verses since she was old enough to talk. Consequently, what she believes is based on her knowledge of the Holy Scriptures and not on what man has told her to believe. As you must surely know, one can be called Jewish and rejects Jewish religious beliefs. So one can be called Christian, and reject Christian beliefs. You have undoubtedly dated "Christian" girls and had "Christian" friends who are "Christian" in name only. For Holly, Jesus Christ is living, seated on the right hand of God the Father, and making intercession for her whom she prays. She believes in the indwelling of the Holy Spirit, the Bible account of creation, the reality of angels, the existence of heaven, hell, and Satan as real places and beings, the Bible as the total revelation of God and inspired by Him. I could continue on and on with these things but lastly and most importantly she believes in Jesus as the one who died on the cross, as the Lamb of God, who takes away the sin of the world; as the mediator between God and man; as the atonement for her sin; as the advocate with the father; as the high-priest forever after the order of Melchizedec Genesis 14: 18-20.

John, you have met a very different "Christian." This Christian, Holly, is under the leading of the Holy Spirit and her prayers are in the power of the Holy Spirit. This person is not someone with whom you can have a "summertime fling" and forget. She is a child of "Him with whom we have to do" - the Elohim of genesis - the mighty creator of the universe. I have no idea what your beliefs are, but I assume from what you said, that you are not an orthodox Jew. perhaps you do not believe in creation, the Holy Scriptures or even in the Creator. Perhaps all that I have written is foolishness to you. If so, I am sure you will throw this letter away, and think both Holly and I are lunatics, or at best misguided. All of your life is guided by whether you believe "In the beginning, God..."

I believe you are a moral, upstanding, well-mannered, well-spoken, intelligent, educated young man. I am sure you are exactly the kind of person Holly will fall in love with and marry. So hoping to spare both of you heart-break, Mr. Jones and I have decided that the risks far outweigh any good that might come from your dating, even casually. The fun and enjoyment you might find for a season are just not worth the pain you would both afterward endure.

Love is not something you plan on happening. It just happens. You cannot wish it away and the hurt is

dreadful. It is like severe pain - you cannot tell someone what it is like - they must experience it.

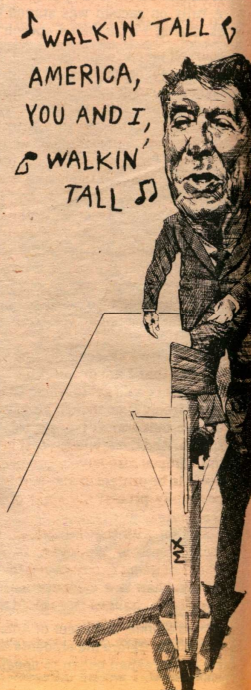
If you were a Hebrew-Christian, that is, if you knew our Savior as your own personal Savior - trusting His shed blood for the remission of your sins - then the middle wall that divides you and Holly would be gone, for the Scripture says: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity; even the law of commandments contained in ordinances; for to make in himself twain one new man, so making peace."

These verses speak of Jew and Gentile, with the enmity gone, being made one through the death, buried and resurrection of the Messiah, Jesus.

If you seek you will find. If you knock it will be opened unto you. God bless the reading of these words, give you the Holy Spirit to convict and the faith to believe. If you ever do believe, I hope you will let me know. One planteth, another watereth but it is God who gives the increase.

I hope you understand by this that we think highly of you but your world is far apart from Holly's. Please do not call her anymore.

Greta Jones



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# A text of Minister Louis Farrakhan's speech Friday

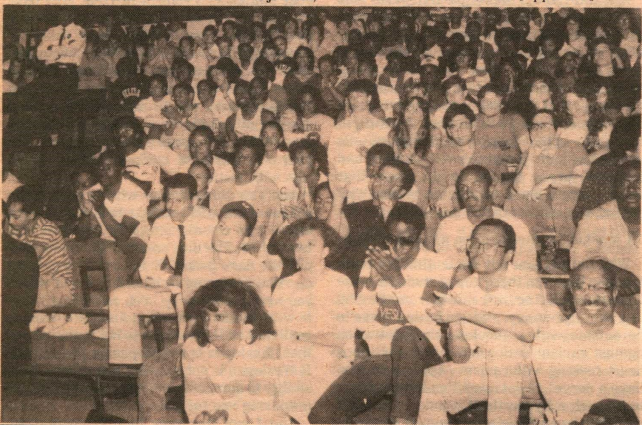
In the name of the law of the beneficent, the merciful, the one God to whom all praise is due, the Lord of the worlds, I am personally grateful to Almighty God Allah for blessing the black people of America with the divine leader, teacher and guide in the personage of the most honorable Elijah Muhammad.

I am happy to greet you, the students and faculty of this great liberal arts college, Wesleyan University, with the greeting words of peace in the Arabic language: *As-salaam A-laikum*. To those of you who are unfamiliar with those words, they mean in English, 'Peace be on-to you.'

To the Central Committee of Ujamaa,

any other human being in that respect; however, I do have very strong views that I hold very dear to me. My views, I believe, are rooted in truth and in the prophecies contained in the Bible and Holy Koran and can be substantiated by any discipline that you may be studying at this present time. I am a figure around which great controversy has arisen and every day that I speak the controversy gets greater and greater and greater.

But the word controversy comes from two Latin words: *contra*, meaning 'against,' and *verse*, meaning 'truth'—or, against the popular version of the truth. In that case, I am indeed controversial [applause].



**I hope that my controversial nature will not frighten you, for I am a man of convictions.**

Craig Hazel and Peter Brown, Jackie Borges, Al Young, Charmaine Dixon, Stephen Shepherd and Lisa Middleton, and to the Center for Afro-American studies liaison Andre Jett, to all of the black students here at Wesleyan, and to the members of the faculty, it is a great honor and privilege for me to have been invited to address you this afternoon.

## Exposure to controversial ideas

I know that my appearance here has created much controversy [applause], and some upset. I do not like to think that my appearance on the campus of an institution of higher learning would upset the president or upset members of the faculty or upset some of the students—whether they're black or Jewish, or Asian, or African or just plain old American; however, that is the case that so many are upset by my presence here today.

To the president of this fine institution: I believe that you and your faculty are educating your students to the best of your ability, and by so doing there need not be any fear of your students' being overwhelmed by any persons, ideas or programs that are not consistent with the values that you yourself teach [applause].

It is my belief that in an institution of higher learning the students must be exposed to ideas that are being preached and practiced in the world. After all, these students are going to have to go out into a real world to handle all of the ideas that are presently swaying the hearts and the minds of the people of the Earth. So for us to hide the students away in an isolated, insulated atmosphere is not good for their education.

I believe that the presence of Louis Farrakhan on this campus is a part of the process of education and hopefully it will also be an enlightening experience to all those of you who hear what we have to say [applause].

Whether we agree or disagree, I want you to know that I am grateful for the privilege that only I could get in America to speak my views freely even though I know that there's a price that I must pay for this freedom of speech. And those who protest my arrival on this campus also have a precious right that needs to be protected and that is the right to peacefully protest my right of free speech [applause].

And so, with that behind us, I want you, the students of Wesleyan, to reason with what I'm going to say to you this afternoon.

Farrakhan is a controversial figure. If I could have changed it, I would have. I don't think any human being wants to be hated by so many people. All human beings want to be loved. All human beings want to be understood. I am no different than you or

## Great figures in history were controversial

There are many notions that are held by the people as truth, that can be proved to be false. If Jesus spoke the truth, and he did, that you shall know the truth, and the truth shall make you free, then what Jesus was saying to the world is that human beings are being enslaved daily by false concepts and false ideas that serve the elite and those in powerful positions who use the ignorance of the masses to support their wickedness that they hide under the noble name of truth.

And so Jesus had to challenge the truth of ancient Rome and show that ancient Rome was steeped in absolute hypocrisy and wickedness to free the minds of those who would listen to Jesus that they may come out from the grip of those ancient rabbis who could not see beyond Moses' teachings to the glorious message that Jesus brought.

As is so today, Jesus was controversial then, Moses was controversial in his day, Muhammad was controversial in his day, Columbus was controversial in his day, Galileo was controversial in his day, and whenever men and women think beyond the pale of the safety of the norm of popular thinking, they are an endangered species.

But it is these men and women who are willing to go beyond the popular notion of what is correct, to see beyond and thus to lead men and women beyond where they dared to go before. It is these kinds of men and women—though hated while they lived, misunderstood while they lived and even killed sometimes for their beliefs—it is these men and women that have advanced human society and civilization—and not the cowards that are willing to submit and acquiesce—to that which they know in their hearts is evil and needs to be changed.

And so, my beloved students and particularly the black students here at Wesleyan, I hope that my controversial nature will not frighten you, for I am a man of convictions. I believe what I believe so strongly that I am willing to give my life at any moment for the truth of what I teach—so that perhaps, so that perhaps you might breathe freer than you breathe. Whether you are white or black, you need to breathe freer mentally so that you can change the world that has been handed to you in a terrible, terrible condition.

Beloved students, to be controversial means to be one who is not necessarily popular. That is fine. I would love to be popular, but my lock is not to be there. But if I am able to live long enough by the grace of Almighty God, maybe you, white and black, will see in time to come that Louis Farrakhan never meant Jews harm, never meant whites harm, never meant blacks harm, but if I must hurt you to tell you the

truth in order to help you to get out of the condition that you are in, then I shall tell the truth and take the consequences, hoping that some of you will be wise enough to perceive the truth and come to a better understanding of yourselves and the world in which you live.

## Mutual respect in a hostile environment

Our subject this afternoon—I shall title it Mutual Respect. Mutual Respect. To respect something means 'to meet,' according to the Latin roots of that word: *re*, meaning 'again,' and *specto*, meaning 'to look.' To show respect for the creation of God means to look at it not just as it is now, but to continue to observe a thing, because we live in an ever-changing reality that we call universe.

You and I started from sperm. Thank God we are not that today. But that sperm—keep your minds up!—but that sperm had to be cast in an hostile environment. I want you to think about what I'm saying. The sperm was not cast into a welcome environment, but into an hostile environment: an environment that was diametrically opposed to the life of that sperm. That sperm had to conquer, if you will, the hostile environment in order to fertilize the egg that later became you and me.

That sperm evolved after fertilizing the egg to an embryo, finally to a clot, to an embryo, to a fetus and then we came to birth as children lying on a horizontal level. But at about nine months we began to pull up, we began to learn to walk, and everyday from that day until now we have been involved in a process of learning and experience that has shaped us to what we are at present.

We live, then, in a world of change and in a world that is constantly evolving. If we were to be judged as a clot, then we might not see the embryo fall. So to respect life means to watch life go through all of its changes until it reaches its eventual perfection. And so to see a people in their abject form or state, and to judge them in that form is not to really show respect. But to watch a life struggle through the hostile environment, to grow and to form itself, and then to find health and more growth, is to show respect.

I wonder, do we have mutual respect? Black youngsters at this institution have a view of themselves and they have a view of the white students. They have a view of their faculty and they have a view of their parents.

You [pointing to white members of the audience] have a view of the black students. You have a view of your faculty, you have a view of your parents. But is it mutual respect?

Black and white in this society do not get along really well on terms of real equality, because there is not mutual respect. To see

best out of them.

So do not look at a hostile environment, black students, as though it is something harmful; it is something necessary to prove your worthiness of the gift of life and advancement.

## Conquer yourself and be free

A hostile environment was the lot of most of these young white students. Their parents grew up in Europe, and before that the caves and hillsides of Europe were very hostile to Caucasian life. But through the gift of life and a prophet of God the Europeans were lifted up and they roared out of the caves to become now world conquerors—conquerors of space, conquerors of the depth of the sea, conquerors of the land, but not yet conquerors of themselves.

And the greatest conquest of all is not to conquer space, or not to conquer the depths of the sea, or to conquer the wild life on the Earth. But the greatest conquest of all is to conquer yourself—where you put yourself, your being, under the dictate of a well-developed mind that is in harmony with the will of Almighty God. And when you have made that conquest, it is only then that you enter into the realm of a human being.

No person can be a human being that is a slave to their own color, a slave to their own passion, a slave to greed, a slave to moral incorrectness. No human being is truly human that is enslaved in the environment of their own body. So racism to an enlightened person is a joke. When you will glory in your color, glory in your race, glory in your supposed superiority, but not manifesting it in the development of your character or your moral correctness or the spiritual values that should govern and guide your life, then you have not yet entered into the human family.

And this is why Jesus prophesized wars and rumors of war. This is why the Earth is in terrible condition. All over this planet men and women, human beings, are suffering because of the injustice of men who want to dictate to women, or women who are sick and tired of being oppressed by men; yellow people are tired of being oppressed by Europeans; brown people in Central America, tired of being dictated to by powerful America; Afghanistan, tired of being dictated to by Russia; Indians tired of being set upon by whites; blacks tired of being set upon by whites; whites tired of being set upon by one another. Is this a human planet or is this a Planet of the Apes? [applause]

And I respectfully, I respectfully suggest to you that until we can look at one another with mutual respect, you looking at me as a black person, not hating me for the color of my skin, I looking at you as a white person, and not hating you for the color of your skin—but it is your deeds and my deeds that



**You have a nerve to be outside with a mocking demonstration against racism and your heart reeking with racism!**

blacks, youngsters, cast into a hostile environment, even as the sperm was cast into a hostile environment—dear beloved black students, this is to test your worthiness as a human being.

Almighty God did not want life to be easy. He wanted life to be a struggle that in that struggle it brings out of us the best in us and the worst of us. So you are not alone, being in a hostile environment. Every people that have ever achieved greatness in this world have all come up through hostility. And they learned to master the hostile environment until they overcame it, and it brought the

make us either worthy of love or worthy of hate. And hate can be earned. You do it the old-fashioned way: by lying and stealing and robbing and raping and oppressing—this is the way you earn hatred.

And in my judgment, when the world looks at America as the ugly American, it is not because they are just envious because America is the greatest nation on Earth. They hate American government policy that has subjugated darker people all over the world to a life of poverty and squalor while America lives in luxury at the expense of the

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poor, weaker, and unfortunate people of the Earth.

Tonight in Nicaragua the people fear, fear that Mr. Reagan will dare to create another Vietnam. Why should they fear if they chose Marxism as their right and as their form or system of government? Is it not their human right to choose a form of government that they so please? What right does America have to be running all over the world, interfering in the lives of nations, killing leaders that they don't like, setting them down, setting them up?

No, America, you have become a peace nation. And unless you see a change of heart, and unless those of us that have some heart and some feeling for the suffering of humanity rise up with a clear voice and condemn the wicked policies of this country, then our silence for fearing to be contro-

the library, because your own fathers do not want you, young white students, to know what they did to these black children...that put these youngsters in this condition. They don't want you to know this, and they do not want you to really know the truth of what black people have contributed to the onward march of civilization.

#### The myth of white supremacy

This society, [applause] this society is based on the myth of white supremacy. I repeat, this society is based on the myth of white supremacy. The religion itself, Christianity, as it is taught, is rooted in white supremacy. The law, the government, the politics—rooted in white supremacy.

The education is rooted in white supremacy. That's true. When you [pointing to white members of the audience] come to



**You can't speak one word of your mother tongue. What happened to your mother?**

sial will lead America to total ruin and destruction. I know that you love America, and I know that you want America to survive. But America cannot survive on the basis of injustice; only justice and equity gives a nation its permanence.

And so I appeal to you, [applause] I appeal to you, white and black, to reason with me as I speak to you for the next thirty or so minutes.

#### Why don't whites take us seriously?

Beloved students of Wesleyan, it is very difficult for white students, or for white professors, or for the president of this college to understand what black people suffer in this hostile environment unless you are willing to do something that you have not done.

And what is that? In order for whites to look at blacks and understand why, why are black people so difficult to unite among themselves? Why is it that blacks were here, some of them even before the Mayflower? But why is it that blacks are so nonproductive in the society? What is it about us? Is there something wrong with blacks? Are we truly genetically inferior to whites? Is there something wrong with us that we are just a people that love sex and parties and drugs and dancing and frolic? We're not a serious people as some of you may think you are?

Mutual respect is what we're talking about today. Do you think that blacks are inferior, is this the reason why after 400 years of being in America, we're still begging white people to do for us what we should unite and do for ourselves? Are we really inferior?

And if, whites, you think that blacks are inferior, this leads to an attitude. And that attitude is conveyed in an arrogance of spirit, because when you talk to a black person, you are not talking to someone who is your equal in humanity, your equal in intelligence, your equal as a gift from Almighty God; you're looking down at some animal that is struggling up from animal existence, and the poor thing, if we just be patient with them, they'll make it.

But on the other hand, the black students look at you in that arrogance, that arrogance that says, 'I am better than you.' That is not the right kind of mind. The right mind is not to say to another human being, 'I am better because I am white,' or 'I am better because I am black.' I am better because I follow the divine law of God, and that is goodness, but that should not lead one to an arrogant self-righteousness.

Let's look at what has caused blacks to be in this condition. Most of you don't know the history. The history is so painful that the books are hidden away in rare sections in

these institutions, you come out feeling pretty good. But the blacks, when they come out, they still come out feeling that they are somewhat inferior to you even though they sat in the same classroom, under the same instructor, may have gotten higher grades than you. Yet there's a deep-seated inferiority feeling in the minds and hearts of black people in America in general. What produced this?

Some of your parents are Shriners. By 'Shriner' we mean they have a secret society or order to which your parents belong. Some of your parents wear a fez that represents the Islamic world. We allow them to wear it once a year with the tassel tied down on the left side. When your parents, who may be Masons or Shriners, reach the thirty-second degree, they come out of the study of the Bible and its secrets, and they go into the study of the Holy Koran, which is the book of scriptures of the Muslims. They call themselves 'Moslem Shriners' or 'Moslem Sons.' They say, *Assalaam A laikum* and they greet each other in the Shrine as I greeted you this afternoon when I met you.

Perhaps the president of this institution is a Shriner. Perhaps. Perhaps some of the faculty members, the older ones, are Shriners, because they have to study from thirty-five to fifty years before they can get their higher degree. But if thirty-three degrees is the top degree that you can get in the Shrine, and thirty-three degrees is only thirty-three degrees of a circle of 360 degrees, then where are the other 327 degrees of knowledge that the Western world does not have?

I implore you to understand that your fathers are studying the history and the science of the original black people of the Earth, but they can't tell you about it, because it is a secret. Many of your fathers who are Shriners know that black people are the original people of the Earth.

You can take it or leave it: we have been on every part of this Earth before Columbus was a thought in the womb of his mother or the mind of his father. Black folk were here in America; black people were the origin of Mexican culture called the 'Old Mex.' And there are statues in Mexico with black heads, with thick lips and broad noses, [which] look like the brothers and sisters from the Congo. In Mexico you have pyramids similar to the pyramids in Egypt, and don't you fool yourself: Egyptian civilization is not white civilization. It is black civilization [applause]. And our fathers, our fathers were the fathers of the Greek civilization, which was the parent of the Roman civilization, and in that period the intercourse between Europe and Africa

was such that your fathers studied under the great black scholars of Timbuktu, Mali, and Songhai.

Yes, but they won't tell you this, because if your parents or the teachers put it in the textbooks that blacks have contributed to Western civilization—in fact we are the root of Western civilization—then you might develop some respect for black people as black people have developed a respect for you [Applause].

I'm talking today, I'm talking today on mutual respect. Some of you know these things to be true. But why have not you told the students? Why did you purposely omit the truth from your textbooks? It is because you wanted to grow these students up into white supremacy, that they may maintain white supremacy throughout the world?

Why did you tell the people that Jesus was a white man? Why did you not tell your students the truth since they are Christians? What is the matter—are you afraid that if Jesus is a man of color that these young students would not love him and admire him the same, that you had to change him over into your own image to blot out the truth of the reality of that man? Your Scripture tells you he had hair like lamb's wool, and he had feet like brass burned in an oven—that doesn't sound like a Caucasian to me. Why did you not tell the truth? [Applause]

#### A mocking demonstration against racism

Why did you not tell the truth? The truth that you hid from these young students is the truth that will free their minds from the grip of white supremacy, and you have a nerve to be outside with a mocking demonstration against racism with your mouth and your heart reeking with racism [Applause]. You have a nerve! [Applause] You have a nerve to be such a hypocrite. I wonder, I wonder does Wesleyan have any money invested in South Africa? [Applause]

I wonder, I join you, I join you in your rally against racism. I would not mistreat one white person, one black person, brown or yellow person. I would treat you as I wish to be treated myself. But if you mean that Farkhan is against oppression, I stand 100 percent against oppression, no matter who does it, whether they're black or white. We want to free the world from oppression, from racism, from sexism.

Yes, we want to free the world from all of these things, and you cannot paint Farkhan in some narrow little corner and call me a racist, a bigot, an anti-Semite, thinking that you can control me by putting me in a box of a name that you made for yourself. I am not that [Applause]. You shall know the truth. You shall know the truth, and the truth shall make you free.

#### The black man is the father of everything

Why is the nose on the Sphinx shot off? Why did Napoleon train his cannon on the nose of the Sphinx and shoot it off? It is because the nose on the Sphinx is the nose of



**Jewish people want the world to know what happened in the Holocaust so that it will never happen again. I say the same: black people should never forget what happened in our holocaust lest it happen again.**

these black students here in your midst, that that Sphinx called 'Abu' and howled in Arabic means 'the father of everything, the father of the globe,' and the black man is the father of everything. He's even your father, but you don't want to recognize him. You would rather say you are descended from apes rather than say you came from the original black man of this Earth.

I know that shocks you, I know you shocks you. But you studied biology; you studied genetics; you studied Mendel's law. You studied the facts that Mendel discovered—that light eyes are recessive

and dark eyes are dominant. Light skin is recessive and dark skin is dominant. You can get the recessive from the dominant, but you cannot get the dominant from the recessive [Applause].

What does that mean? What does that mean? What does that mean? What does that mean? That means that you can get blue eyes from brown eyes, you can get green eyes from brown eyes, but when you have blue eyes, you cannot get brown eyes from blue eyes, and you cannot get black skin from white skin. But from that dark man you can produce brown, you can produce yellow, you can produce red, and you can go on out and produce albino, because in the black man are all the germs of the whole human family.

And this is why Moses taught you, 'Honor your mother and your father that your days may be long in the land which the Lord our God giveth thee.' When you came to America, you found Indians here. When you went in the South, you found more Indians there. Everywhere you went on the Earth, you found dark people already there. That should tell you that they predated you, they preceded you. You were destined to rule, but your rule was to be cut short if you did not rule with justice.

And I'm sorry to say white people have not ruled the world with justice. Europe was unjust in a colonialism of Africa, Asia, the Isles of the Pacific, and now the black people, the dark people of the world are rising up. You are going to inherit a world where you are the minority. You must learn now how to handle yourself in an ever-changing reality. And if Wesleyan is not teaching you that, Wesleyan is not preparing you for life. If Wesleyan is not showing you your responsibility to correct the wrong, Wesleyan is not preparing you for life.

And I say this very humbly to the professors here at this institution: education has become oppressive and repressive. These youngsters are not being permitted to question their textbooks or to question those who teach them; they must submit, they must acquiesce and give back the same answers that the textbooks give.

These youngsters have a chance to think beyond the masters who taught yesterday. They have a chance to advance learning, but if the learning process is a socialization process that makes them submit to that which is wrong, then you are sentencing this young generation to death.

It is my responsibility as a servant of Almighty God to trumpet the truth. Whether you hear it or forbear it, whether you like it or hate it, it's irrelevant, it's baseless, it is entirely up to you. But I am discharging my duty; and my duty is to deliver a message that will free the minds of the black youth and start them moving up; that will free the minds of white youth and start you recognizing that the world was not waiting on white folk. It wasn't laying around just waiting for you to come. The whole Earth went to sleep in order that the white people have a chance

to rule. And now the whole Earth is awakening and in their awakening you have to take your place alongside of humanity—not as its master, but as its co-sharer in the value of the life of this planet [Applause].

#### A black history and culture

And now...I must respectfully say to the black students: if you think about it, every white student that is on this campus whose parents are from Europe have some recollection of the culture, maybe the folk

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dance, folklore. They have some recollection even of language. Even though these are American students they are tied to Europe through culture.

And I respectfully say to the white students that black students who are here—they are not tied to Africa, to their roots. They don't have their own name, they don't speak their own language, they know nothing about their heritage.

What happened to these black students that they don't know their names? They're called by Irish names, English names: Johnson, Jones, Smith, Callahan, Hill, O'Riley, Colepepper, O'Toole. Where did you get those names, brother, sister? How could a white person look at you with respect? You walk up, his name is Rayfield O'Riley, and you come up and say, 'My name is Henry O'Riley. How are you O'Riley?'

And O'Riley looks at you alright. [He thinks:] 'maybe my father had his father or grandfather in slavery.' Because the only way you could be O'Riley is if somebody named O'Riley owned one of your great-grandparents and gave them that name, and that name is with you today. You say, 'What difference does it make?' Now, I heard you.

Here you are. You can't speak one word of your own mother tongue. What happened to your mother tongue? Here are white youngsters all around you that can say a word in Greek, a word in Italian, a word in Yiddish, a word in Hebrew, or Chinese, a word in Chinese. You can't speak one word of your mother tongue. What happened to your mother? Where's your father that your English and your culture will now transform you? This is what is hidden. They don't want the world to see. But if we're going to expose slavery, we must expose its roots so we can destroy it.

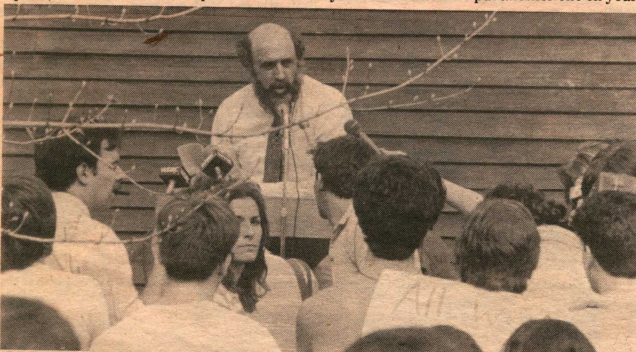
#### The black holocaust

Have you noticed today, even now as we talk, the president of this institution, according to what news reporters said to me, will be in the chapel today commemorating the anniversary of the Holocaust.

Now, I saw on television this morning a Jewish woman and a Jewish man who revisited a concentration camp. And that woman lit a candle and she wept.

Do you think that blacks are so insensitive that we don't feel that suffering? Do you think that Farrakhan is so cold and heartless that I could reel with joy to see human beings burn in an oven? That insanity!

But, beloved, while they were burning in the oven, the Pope of Rome knew it and did not say a word. Why? While they were burning in ovens, the President of the United States knew it and didn't say a word. And while our fathers were being burned the Pope didn't speak, nor did the President speak, nor did the Church speak.



**What you see going on in South Africa could happen right here at Wesleyan University. We must put the fire out when it's in our neighbor's house lest the wind blow that fire until it catches on to our house.**

Jewish people want the world to know what happened in the Holocaust so that it will never happen again. I say the same: black people should never forget what happened in our holocaust lest it happen again. And you are too quick to forget [applause].

Human suffering is human suffering, and I don't like to compare human suffering because the pain of Jews, and the pain of Irish, and the pain of others is pain [applause]—and pain is pain. But don't look at us as though we are not human, because we smile, we laugh, we dance, we party, we play. Some scholars say a hundred million black lives were lost in the middle passage.

Don't we count too on the scale of human suffering? [applause]

#### America should apologize and make amends

When the Turks slaughtered the Armenian Christians some years ago, many Armenians were killed because they were Christians. The Turks are white; the Armenians are white. One is Muslim; the other is Christian. And the Muslims slaughtered the Christians, and today children are rising up from Armenian parents who are now growing up and killing Turks in remembrance of the pain.

You know why they're doing that? Because Turkey will not admit that she was wrong. Turkey will not admit and make amends. Germany is making amends to the Jews by paying reparations. I say: who in America will stand up and admit that America has wronged the black man and who will make amends?

When we cry out, we cry out to deaf ears, because whites feel, 'They're only animals, they're only animals, we killed another nigger. We got rid of another nigger. They're only animals.' I respectfully say to you: if we are animals, who made us such? And if your fathers put us in an animal state, don't you know you cannot dehumanize another human being without dehumanizing yourself in the process? [applause] You lost your humanity when you took ours.

And now let me tell you what your fathers did to mine, and why Farrakhan speaks out so boldly today. I cannot compromise. I cannot bow down. I cannot bend my knees even though you may want me to. I cry out for the dead who cannot cry out. I cry out for the unborn generations who are yet to come, and I cry out for you that don't have sense enough to cry out for yourself. I am the conscience of black people in America and the world, and if you don't want to listen to me, then silence the conscience!

And where will you go then? No, black people were brought into America not on the Mayflower, the Nina, the Pinta, nor the Santa Maria. We came in the holes of ships, packed together like sardines. Many of us died in the middle passage and those that survived—they're loss was terrible. Some of them didn't want to eat on the slave ship, and the slavemaster would bust their mouths open to put food in. Human beings sitting down in their own defecation, in their own urine for three or four months crossing the Atlantic.... Nobody thought of us as human beings; we were animals to be bought and sold.

But you didn't get us from Africa, animals. We built the South. We built your mansions. We laid your traps. A savage can't do that.

[You] say, 'Farrakhan, we don't want to remember.' Well, if you want to remember the Holocaust, I want to put one more on your mind. I want to put another one on your

Jima Guadacanal in Corregidor. We left our bodies in the South Pacific, fighting Japan, and now Japan is up and the leader of the world in terms of business. But the black man who fought Germany, who fought Japan—he's still here looking for a handout; still here looking for a welfare check; still here looking for a job in big America. And then America has the nerve to say to us, 'Be all that you can never be in America; you can be it by joining the army.' Join the Army for what?

#### Blacks not permitted to learn or develop moral correctness

Here, sisters and brothers, some of you the black students. The white students look at you and say, 'You have no morals: you just lay down and have babies.' Let—/a



**I am the conscience of black people in America and the world, and if you don't want to listen to me, then silence the conscience!**

woman in the audience shouts, 'No!'/—Oh, yeah. Oh, yeah—if you don't say it, some whites say it. They're tired of it. They're tired of seeing black women having babies that the state has to take care of; that the black man who fathers the baby runs away and leaves the woman with the child. And they think, 'Isn't that terrible?'

Of course it's terrible, but what produced it? See, you don't want to look at the cause. Don't you know, or have you heard, that this black woman had no power over her own body? That men were sent in to hurt, to mate with her? Just like you mate dogs and horses and cows, you mated human beings—throwing a leg with so-and-so. No love involved: just have a good time. And when the baby was born, the father of the baby didn't have to care for it. The slavemaster cared for it.

And for 300 years we were not even allowed to develop the moral correctness of human beings. This is why the Constitution called us three-fifths of a human being. And then the fourteenth, fifteenth, sixteenth amendments came by, and they amended the Constitution, but they never amended the condition, never amended the condition.

Three hundred years you, black students, your fathers were not permitted the human right to know. If they caught you with a book, you would be punished. And if any white student or white person had compassion on you and wanted to teach you to read, they would be severely whipped, because white people did not want to see black people with any learning, any intelligence that you might one day redeem yourself and go free.

#### America kills all great black leaders

It's not accidental that all your strong leaders have died or been killed. Every time you produce a strong one, he's shot down. Every time you produce one that's uncompromising, he's destroyed.

Ask the CIA what is the American policy on the African continent. Why was Lumumba killed? Why was Nkrumah overthrown? They were educated here in America—at least Nkrumah was—and he was a great leader of Ghana, but he died...[unclear] were not in the best interest of the multinational corporations. He [Nkrumah] wanted a United States of Africa. He wanted to unite all of Africa that Africa might take responsibility for her minerals, wealth, and development herself. Now, Ghana—destroyed. Nigeria under Ezigwe—destroyed. Lamumba—gone. Every strong black leader that came up, CIA utters, 'Knock them off; have a coup; overthrow them.' This same government

that would like to make everybody that doesn't agree with them criminals—Farrakhan a criminal, Farrakhan the evil man while the government paid Mafia figures to kill Castro. Why, you don't like Fidel. You don't like anybody that challenges your supposed arrogant right to suck the blood of the nations of the world.

Well, now, a new day has gone. We cannot afford another Vietnam; the young students don't want it. The students want to live. The students want to be free. The students want America rise up and live out the meaning of her creed. The students want to see America survive. And she cannot survive if she's meddling in the affairs of the peoples of the world under the guise of making the world safe for democracy.

Blacks for 300 years—no right to know. Then in 1790 they allowed us to become

Christians. Remember, black brothers and sisters, we weren't even allowed to read the Bible: it was a chained book. And we would be out in the fields singing spirituals because we would hear the white folks in church praying, and we would be in the fields singing, 'Everybody talkin' 'bout heaven an' goin' there' hmmm. Heaven...—because we used to hear them talking about going to heaven but we said, 'What kind of heaven could that be with the Hell that they're giving us on Earth?'

Your people in the fields, and now they allow you to get education. But education for what purpose? To lift your people up? No. Education for you to give the benefit of your learning right back to a society that denies you equal justice.

#### The time for our exodus has come

And now, the time has arrived. The Honorable Elijah Muhammad has said to us that blacks in America have fulfilled the prophetic sayings of the prophet. I'm sorry, my Jewish friends in the audience, you did not fulfill that prophesy of being in bondage in a strange land among strange people for 400 years, being afflicted—that's in the Bible, but your life never actually touched that prophesy.

But here's a people that came to North America—the first slave was brought here in 1555. And now it is 1985. Do you know what time it is? It's 430 years that you have sojourned in America under affliction. The Bible says that in the 430th year of their sojourn the children of Israel made their exodus. Why is there so much disagreement now? Your time has come.

Making an exodus doesn't mean physically coming out of America, going back to Africa. But it means coming out of a mentality of inferiority, a mentality of dependence, a mentality of laziness, a mentality of drugs and sin.

And while you're coming out, white folk have to come out too. You must come out of that mind of white supremacy, the arrogance of feeling that you are better than all the people of the world simply because you're white. You must come out of that kind of mentality, put it behind you, never pick it up again; otherwise, if you continue that, it leads to exploitation; it leads to further oppression; and it leads to revolution and war as a consequence.

#### Reagan more honest than Mondale

Black students, you prayed, many of you, for Mondale, but God gave you Reagan. Now, God answers prayers. He didn't give

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you what you want; he gave you what you need [Applause]. May I suggest to you that you don't need a President to deceive you. You don't need a President to make you think, 'I'm your friend.' [You don't need a President to say:] 'See, I'm going to make a black person a member of my cabinet. I'm going to send Andy... to the U.N. I'm going to make you Negroes into respectable people,' while the masses of black people are in abject pain. That's window-dressing.

Reagan is a much more honest man, because what you see is what you get. Mr. Reagan [Applause], Mr. Reagan says no more handouts, no more dole, no more welfare, no more foodstamps, no more Small Business Administration Loans. And the American people are behind it. What are you going to do now? [People say:] 'Isn't it awful that Reagan is vicious? He's no good;

to college to go out and beg white people for a job. You are to come here, get the education, go out and make a job for yourselves [Applause]. That is your challenge.

We cannot, we can't go to a white factory and call the man a racist because he hires one of the white Wesleyan graduates. If he's Italian, and this graduate is Italian, and he feels a kinship to his own, and he hires the Italian here for the job even though you may be more qualified, you wonder, 'I think he's a racist, that's what he is.' No. He's obeying a natural law. He's looking out for himself and his own kind. 'Come on in here, Mr. and Mrs. Gavonelli. My name is Mr. Rogasi [unclear]... Son, you got the job.' That's natural, that's not racism.

But where's your factory? You mean to tell me you live in America—all of us wear shoes and we haven't put up one shoe factory; all of us wear clothes, we don't have

saken, he would give Israel a place in the Holy Land, and that person that would lead Israel to that place was called the messiah.

The Jews did not believe that Jesus was in fact that one. So there are nearly a million Jews right now, who are waiting for the arrival of the messiah, and they do not believe that Israel is the fulfillment of divine prophecy, and they are not called anti-Semitic. They are Jews, and their view is that this is not the fulfillment of prophecy.

My view is [that] Israel is not the fulfillment of divine prophecy, and my further view is that those who have suffered so much should not be callous and inflict the same suffering on the Palestinians [Applause]. That is what I'm saying.

I'm saying further to black people in this audience: we have suffered much. If God relieves us of the burden of this suffering, what shall we do? Shall we turn around and inflict on whites what maybe their great-grandfathers inflicted on us, or shall we prove that we have outgrown the past and are willing in the present—if the present generation would be willing to rectify the wrongs of the past—that the lion and the lamb will lay down together in peace. We're talking about mutual respect.

**If unaided, South African blacks will turn violent**

I conclude with a note on South Africa. Whites and blacks across this country are absolutely standing firm against Apartheid, and this spirit is growing stronger and stronger every day.

The Botha regime in South Africa is a regime that cannot be reformed. Apartheid is not something you reform. It's something you destroy. And the American government, by delaying and not using her great power to force change in South Africa for the good, America is then saying to the people of South Africa—to the blacks—that violence is the way to redress the grief.

How many of you saw the *Nightline* presentation of Ted Koppel on South Africa? Did you see it, many of you? [Small applause] Those of you that saw it, you saw a man being questioned named Oliver Tambol. Oliver Tambol was a non-violent man until the Sharpeville massacre, and then he decided that armed struggle was the only way out.

And every day that America delays, every day that we don't rise up and speak against the evil of South Africa, more and more blacks turn to a violent solution to that problem. And when violence breaks out in South Africa, and blacks are killed wholesale, black people in the United States will feel that pain, and we will, out of a natural love for our own people, react.

I am saying to you that what you see going on in South Africa could happen right here at Wesleyan University. We must put the fire out when it's in our neighbor's house lest the wind blow that fire till it catches on to our house.

**The buying and selling of white women**

I want to say to the young white girls who are present here: I think that you should be angry that white men would use your generosity, use you; and when they see their power waning, rather than sit down with blacks or browns or yellow people and deal with us effectively, they send a woman.

It's done so subtly. The first thing that is done is they take their clothes off, but they do it in the manner of style. You see, it's with style.

What's the style? You walk around with no foundation on, so as you walk, you know—and, if up top is moving down the bottom and swaying—and living people follow motion. That's why you don't put dead bait on a hook. You always—the best bait is a live bait that is making motion—that's what catches the attraction of the fish. You didn't hear me, did you?

Now, the designers have designed clothes that actually take the private parts of the male and the female that were put in a place that could easily be hidden, and now those private parts are exposed to nature. So when you put on your tight, tight jeans, or you tight, tight shorts, the very geometric design of your body makes a man—follow, follow me now—he starts where the motion is up top, he looks, then his eyes travel down the line to the point—you get the point? [Laughter] And there his mind is on the private parts of the female—now this is not a joke. Then you see them undress you further.

On television it's absolutely criminal. There you are, a beautiful white woman, standing there supposedly selling airline tickets. Only instead of telling people to fly United, you say, 'Fly me, I'm Ellen.' Are you listening? Lay you down on a Slumberland mattress in a thin negligee, sprawled out, saying the words, 'I'm ready.' And you think they're selling Slumberland mattresses? No. They're selling you. There you are in a bubble bath. Old man sitting by the T.V., hoping that a bubble would bust. He's just looking and ogling.

I'm talking to the white women, but our black women, too. All it does is dehumanizes women and makes men look at women like you go shopping in a store: 'Show me that piece of meat, that's the one I want, bring it out, let me see it, uh huh.' You tap it, you feel it. 'That's okay. Wrap it up, I'll take it.' And you become 36-24-38. You become physical measurements, and nobody is measuring you between these two ears....

Now, I would respectfully suggest that Wesleyan—don't attack me as being sexist. Start respecting the women, showing them that you respect them and don't treat them as a piece of meat. And if you want to do that to your women, I can assure you that we who are waking up, we do not want to disrespect ours.

We love the black woman. And it's not that, it's not that we hate white people or



**Black students, you prayed—many of you—for Mondale, but God gave you Reagan. Now, God answers prayers. He didn't give you what you want; he gave you what you need.**

we ought to picket against him'—oh, be quiet!

#### Learn not to depend on whites

Don't you realize it's time—look at the benefits that we have gotten from our sojourn in America. The greatest benefit of all is that we have lived among the people that are the world-rule, and they allowed us to come up in a hostile environment that we now are just about mastering. And they allowed us to come to schools like Wesleyan University. And you can acquire the finest education of any people on the Earth. All you need is a knowledge of yourself—so that you will grow to love yourself.

Then you can take that knowledge and use it to lift yourself and your people up. You and I get 204 billion dollars out of the American economy. Two hundred four billion makes us the twelfth richest nation on Earth if you compare our purchasing power with the gross purchasing power of other nations.

What are you complaining about? Look at the television cameras in front of you. We complain, 'They don't treat us right. The media treats us bad. They are awful. They don't portray black suffering. They don't portray black scholarship.' Well, what are you going to do about it?

A group of people with three-and-a-half billion dollars took over ABC. Ted Turner of Turner Broadcasting—if he can get maybe seven-and-a-half to eight billion dollars, he can take over CBS. And a comparable amount of money could be used to take over NBC.

Now, you're poor, but last year black folk spent nine billion dollars in alcohol alone. Think about that. We're poor, no arguing. Nine billion dollars in alcohol, four billion dollars in tobacco, and it is estimated that we spent nearly fifteen billion dollars in illegal drugs: reefer, cocaine, heroin, pills—that's nearly thirty billion dollars, and if we just have that in our hand, we could have bought, took over ABC, NBC, CBS, and told our story.

#### We must become a productive people

You see, black people, brothers and sisters, you and I cannot continue to put the blame on white folks. We have to take that blame and that weight on our own shoulders. We can lift ourselves up, out of the condition that we are in.

And let me tell you, brother and sister, you cannot go to white people and demand that they respect you until you and I first become a self-respecting people. And part of that self-respect is that we must become a producing people. You are not coming here

any clothing factory; we don't even manufacture toilet paper.

I think we ought to get busy and become a productive people. And when you and I become productive, this is how you destroy the attitude of white supremacy and racism. Because when white folk can look at you owning a skyscraper, owning your own hotels, your own restaurants, your own farms, your own canning factories, owning your own interstate bus company, owning and flying your own airplanes.

The law does not forbid us from doing this; it is our own condition mentally that forbids us from doing this. And this is why we are calling on black people all over America to create an economic movement for the rebirth of black people into our former commercial and industrial greatness.

Economics will lead to greater political power, and greater political power will cause us to be able to turn this government around and make her a more sane, human government, and make the nation a better place for us all to live.

#### Israel is not the fulfillment of divine prophecy

Now, Farrakhan, you haven't said anything that would make me call you an anti-Semite. What is your position here with respect to Jewish people? I think I must answer this, and to many Jewish persons in the audience, I am not a man that is afraid. I speak what I truly believe. I don't fear the hour that cometh by day or the one that cometh by night so I don't have to doctor my words to please you.

There are Jews and there are Christians who are white, who are trying to live an upright life. I am trying to live one myself. When we live up to the law and commands of God, that makes us act as a family, as brothers and sisters in faith. I can never deny a Jewish person who is striving to live upright to the law that Moses taught, any more than I could deny a Christian who is trying to live upright to what Jesus taught, as I try to live upright to what Muhammad taught; the three of us can sit down at a table of brotherhood.

Here's what I disagree with: I disagree with the notion that Israel is the fulfillment of divine prophecy. What I'm saying to Jewish people is that you were given a Covenant through Moses. When that Covenant was violated, the Scripture tells you the blessings that you would receive if you obey, the curses that you would receive if you disobey. But then God held out the conditional hope that if Israel repented from her backsliding and her rebellion and came back to the law of Moses that she had for-



**You cannot go to white people and demand that they respect you until you and I first become a self-respecting people**

Then they say, 'We're changing, can't you see? Why now we've relinquished some of the laws that would permit blacks and whites to go bed together. Isn't that great?'

But that's an insult to us. That is saying that all blacks want is to go to bed with a white woman, or vice versa, and that would settle the problem. If the bedroom could settle the problem, the problem would have been settled along time ago, because I think that kind of activity has been going on for quite a while. That's not the answer to justice.

white women. But we want our own. I think that's natural. I want my own woman. I hope she wants her own man [Applause].

So come on, brothers. From now on, I want you to put that reefer down. Stop partying so much; you get in those books, and you get what you came here to get; and when you come out, you bring it right back to the community and start lifting your people up with the knowledge you have received.

And when you've done this, the whites will  
continued on pg.7



## Rally protests speech at rink

continued from pg.1

they are the basic tools which identify the targets of racism. Gas chambers and slave ships are extremes of social reaction. We think we are ready to say 'No' to that kind of thing, and so we can indulge a Farrakhan: we can indulge our own biases: a little-bitty belief in the conspiratorial tribalism of Jews; a little belief that blacks here get special treatment; that Jews have the money; that blacks are prone to violence; and that the WASPs are too cool to get involved—everybody has a stereotype, after all. But the fact is gas chambers and slave ships don't arrive all of a sudden."

Slotkin continued with a vignette: "In 1967 Martin Luther King gave a speech here at Mocon—inited by several members of the faculty who had gone on freedom rides in the South with him in 1961 and were engaged in a program for black admission. My wife and I attended. There were two people in blue blazers sitting behind us. This was at a time when admissions at Wesleyan were neither aid-blind nor race-blind; there were still two classes on campus that were admitted on a scheme that allowed four percent Jews, four percent Catholic and two blacks per class. I think it was per class, but it may have been every four years."

And one of the guys said to the other as King was speaking: 'Look at the way the nigger moves his hands around, he's been hanging out with the Jews too long.' It's a good phrase...[because it] shows that racist one-liners come from a place of deep hostility and fear of change and that the racist lines know no boundaries....The premise of racism is that difference itself is a threat....Racism's power to do harm is immense and direct and to do harm it needs no more than the naming of a name....The language of racism is pervasive; no group is immune to it. Because it is the language of social self-defense, the very victims of racism are the ones who most frequently resort to that language to express their anger or to give themselves false comfort.

"The speech of a racist is not a discourse," Slotkin continued. "There is no conceivable way in which you can argue with him. The speech of a racist is not an argument for doing some evil thing later on which you can hear and judge and reject when the occasion arises. When the racist speaks the occasion has already arisen....It does immediate harm by attacking groups and individuals not for what they do but in the ground and essence for who they are....The language Farrakhan uses, which he has been invited here to display, reinforces the very modes of thinking that made black people the target of alienation, segregation, oppression and social violence. It is not just my death that Farrakhan is setting up here; it is yours."

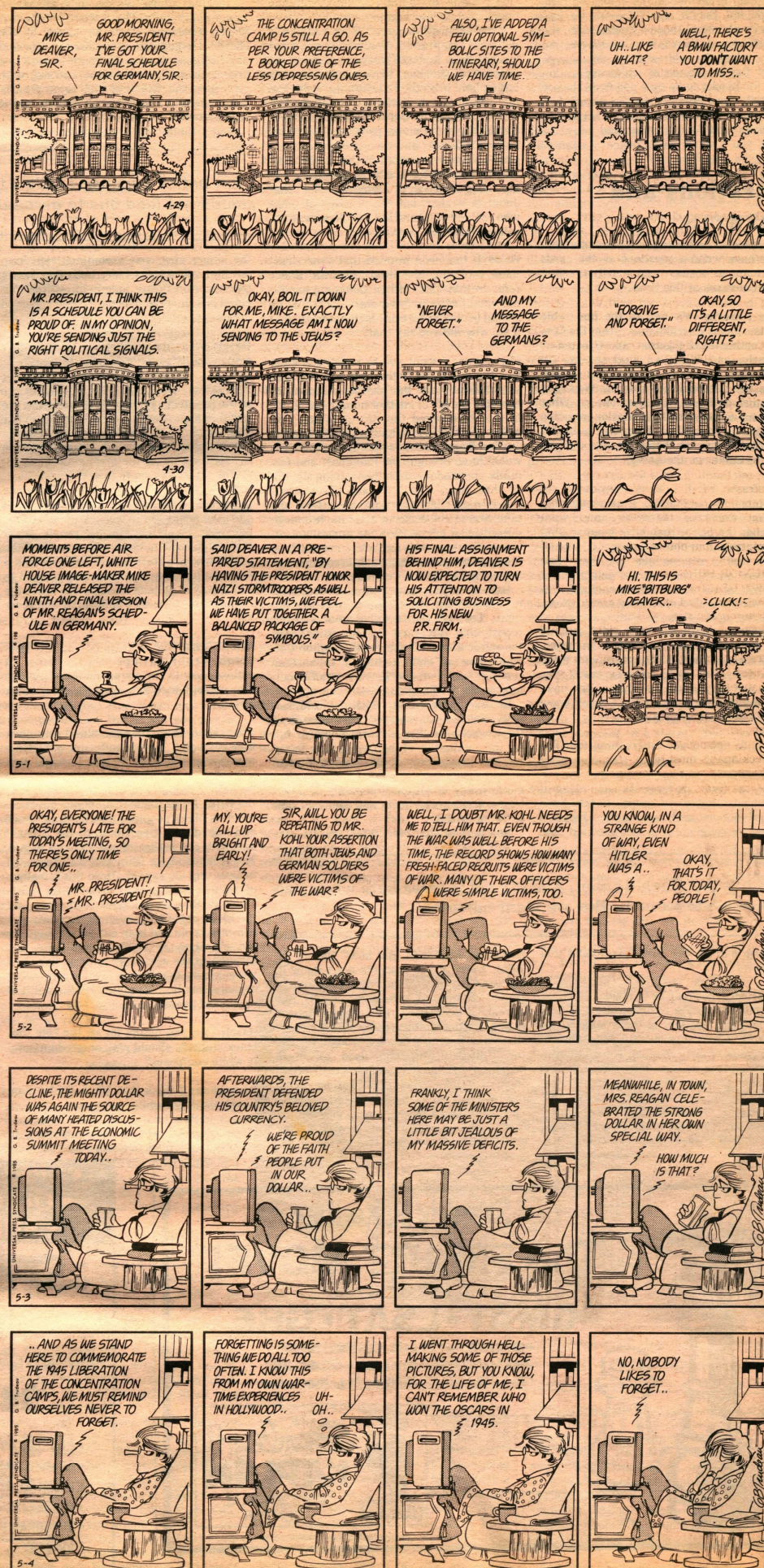
Professor Clarence Walker of American Studies spoke briefly and directly of his feelings: "My opposition to Mr. Farrakhan is not that I would abridge his freedom of speech, but that I do not choose to pay for him to speak here. I think that the issue of freedom of speech in this case is really a canard. I also too think that the language that has emanated from the other side has largely been speeches, that no one wanted to stop Mr. Farrakhan from coming to Middletown. Moreover, if his ideas are so self-apparent and so true, it seems to me that their weight would carry without the fee of two-thousand dollars."

President Campbell, who attended the demonstration, said: "I felt very strongly that this visit had the potential for being very polarizing for our campus and this event has the potential of beginning to heal; and we need a lot of healing now. It won't be one shot—it's going to take a long time. This is a wonderful turnout and I'm very encouraged."

The crowd had begun to disperse as it neared 6 p.m. Large rain clouds were blowing in from the West. Shawn Lang, director of the Middletown women's shelter addressed the audience: "Thank you for challenging the oppression in our society. Don't stop today, please, there's still a whole world out there." She ended the rally by asking the audience to join her as she sang "Circle" by Harry Chapin. The crowd wrapped arms around each other, swaying as they sang together.

## Doonesbury

BY GARRY TRUDEAU





# AMPEASANO

## This week in the arts

The Wesleyan Gamelan Ensemble will perform a concert of Javanese music and dance and professors and students of West African music and dance will give their annual outdoor concert during the week of May 3 through May 10 at Wesleyan's Center for the Arts.

Another highlight this week is "A Festival of Birthdays," a series of three concerts in honor of famous Western classical musicians, featuring the University Concert Choir, Orchestra and Wesleyan Singers.

Three art exhibits open this week in the Center for the Arts galleries: *Recent Paintings* of John Frazer, professor of art at Wesleyan; *Prints for the People: American Print Clubs of the 1930s*; and *Italian Light*, an exhibit of 19th-century Italian photographs.

The Wesleyan Gamelan Ensemble will perform Javanese music and dance on Friday, May 10, at 8 pm, in the World Music Hall. The classical music of central Java is an integral part of the culture's puppet shows, dance-dramas, feasts and ceremonies, and is traditionally performed on a gamelan (a large ensemble of bronze percussive instruments, balanced by flutes, strings and voice). Directed by Artists in Residence Sumarsam and I.M. Harjito, and featuring dancer Urip Sri Maeny, this concert is the seventh event of the 1984-85 World Music Concerts. Admission is \$4; students, \$3.

Also on Friday, May 10, at 3 pm, teachers and students of West African music and dance will give their annual free outdoor concert at the Center for the Arts.

Featured will be master drummer Abraham K. Adzinyah, artist in residence; dancer Freeman Donkor, visiting artist; and flutist Maxwell Amoh. They will be accompanied by their students.

The Wesleyan University Concert Choir, Orchestra and Wesleyan Singers will give a series of different concerts on Friday, Saturday and Sunday, May 3, 4, and 5, at 8 pm, in Crowell Concert Hall. Entitled "A Festival of Birthdays," these concerts, performed on consecutive evenings, will honor the anniversaries of the births of J.S. Bach, G.F. Handel and Domenico Scarlatti (all born 1685), Heinrich Schütz (b. 1585) and Alban Berg (b. 1885).

Works to be performed include Bach motets, the four Handel Coronation Anthems and Schütz's *Musicalische Exequien*, along with orchestral music. Chamber music and solo performances will be scheduled at other times during the three days of the festival. For more information, telephone: (203)347-9411, extension 2235. Admission is \$2; students, \$1.

Dance students will perform new works they have choreographed in their spring dance concert on Friday and Saturday, May 10 and 11, at 8 pm in the '92 Theater. Admission is \$1.

Matthew Allen, a graduate student in the music department, will

perform a program of original and very diverse compositions on Sunday, May 5, at 2 pm in the World Music Hall. His concert will include original songs, jazz, folk and guitar improvisations. Admission is \$1.

### In The Galleries

Three exhibits will open this week in Wesleyan's galleries:

*John Frazer: Recent Paintings* will be on exhibit in the Ezra and Cecile Zilkha North Gallery from May 7 through May 24. John Frazer, professor of art at Wesleyan, has devoted the past 20 years of his career primarily to filmmaking. Yet, he had always managed to find time for painting and drawing, and has worked actively in these media. The exhibit features seven landscapes, all oil paintings and all executed within the past three years: one diptych, on triptych and two single panels.

*Prints for the People: American Print Clubs of the 1930s* will be on exhibit from May 7 through July 13 in the Ezra and Cecile Zilkha Main Gallery. Curated by Wesleyan senior Lisa Hodermarksy, this exhibit features the graphic work of artists involved in three New York-based print clubs: The Contemporary Print Group, the Associated American Artists and the American Artists Group. These organizations were formed in the

1930s with a dual purpose: to promote the work (and thus provide financial support for) their artist-members, and to promote the wide distribution of inexpensive graphics (original works of art that the average American could afford). This exhibition examines the political and aesthetic philosophies of these clubs through the presentation of prints by artist-members such as Orozco, Benton, Marsh, Gropper, Dehn, Lozowick, Kuniyoshi, Gag, Dwight and Hurd. All works are drawn from the Davison Art Center Collection.

*Italian Light*, an exhibit of 19th century photographic views of Italy, will be on exhibit from May 9 through July 14 in the Davison Art Center Gallery. Curated by Wesleyan senior Brooke Hummer, this exhibit features city and country views by native and foreign photographers. All works are drawn from the collection of more than 3,000 photographs recently given to the Davison Art Center by an anonymous benefactor.

## Never Trust a SENIOR

### JUNIOR BONNER

1972. USA. Dir: Sam Peckinpah. With Steve McQueen, Ida Lupino, Robert Preston, Ben Johnson. 100 min.

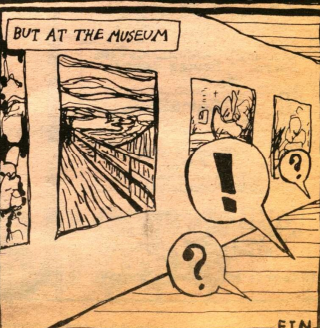
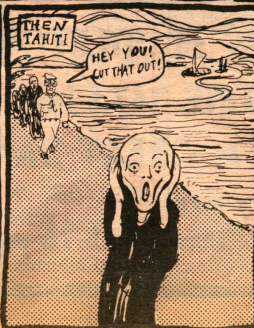
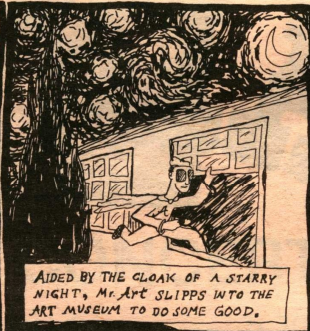
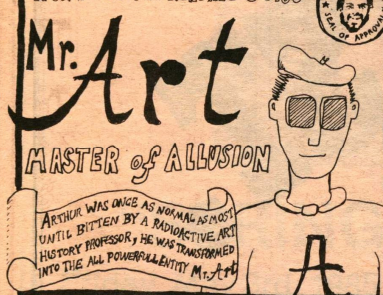
Junior Bonner is a rodeo rider caught between the fading glory of the past and the crass commercialism of the future. McQueen gives one of his greatest performances by underplaying in fine low-key comedy style a role that fits him like a glove — that of the traditional western loner. A modern day western that is also a superior family comedy. Many think of this as Peckinpah's most likable film.

### Wednesday's Movie

(no movie Thursday)

### WESCOMIX PRESENTS

A COMIC BY JIM KENPALL © 1985



FIN.



## Plan protests for N. College lawn

continued from pg.1

free university. The entire Wesleyan community is being urged to join in and support the events, faculty and administrators are being asked not to penalize students who wish to participate, faculty are being asked to set up workshops, and supervisors and department managers are being urged to let staff participate in the free university. In addition, a request has also been made that "those faculty and students who wish to pursue 'regular' courses do so on North College Lawn as part of the encampment."

According to the student organizers, a number of professors have agreed to become involved in the free university. Richard Slotkin, professor of English, said he thought it sounded like a good idea, but he would not be in favor of cancelling classes. Associate Professor of history Henry Ablove also thought that the free university is a good idea. He said that he would be interested in conducting a workshop or two.

In addition to the workshops, the organizers say there will be some

formal and informal entertainment related to the issues being dealt with in the free university. These will include bands and poetry reading among other things.

Sunday night, the Wesleyan Student Assembly endorsed the Free University Coalition and granted approval for the transfer of \$1,500 of group money for the event. The transfer must also be approved by the Student Budget Committee.

The coalition of students who have organized the free university are approaching many organizations both on and off campus to help run workshops and organize the events.

The South African Action Group and the Democratic Socialists for Citizen Action have been very involved in organizing the event. Many other groups, such as Ajua Campos, the Energy House, and the Women's Center, have also been part of the planning.

The students involved plan on contacting the following organizations off campus for support among others: The Middletown Nuclear Freeze Group, the Con-

necticut Pledge of Resistance (against U.S. intervention in Central America), and the Middletown Friends of Lesbians and Gays. SAFE, the sexual assault information center and hotline for Middlesex County, has agreed to hold workshops on Violence Against Women and Sexual Harassment. Either Planned Parenthood or the National Organization for Women has agreed to do another one on the Reagan Administration's attempt to extend control over women's bodies and the issues of abortion and birth control.

Dean of the College Edgar Beckham said that the free university sounded like a good idea as long as it does not break any university rules or infringe upon anybody else's rights. "My initial reaction is that we want to facilitate any initiative which is educational."

Beckham added, however, that the organizers should consult with Physical Plant before using the space so that university resources are not abused. "Everytime a space is used in a new way it creates logistical problems."



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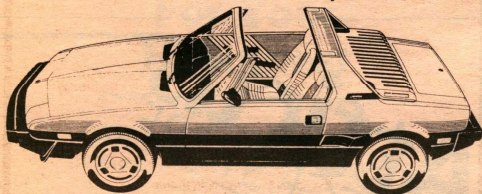
# BERTONE X1/9

## SUPER SAVINGS...

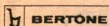
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## Farrakhan gives fiery oration

continued from pg.1  
unclean."

Farrakhan entitled his speech "Mutual respect," saying whites and blacks lack respect for each other. He said whites see blacks as inferior and this arrogance manifests itself in the myth of "white supremacy." He said that because America's is a society dominated by whites, many blacks suffer from a lack of confidence. Much of Farrakhan's address seemed to aim at building confidence among blacks.

During his speech, Farrakhan repeatedly pointed to either one side or the other of the hockey rink when he referred to blacks or whites, because the audience had segregated itself as people entered the auditorium to sit down.

Farrakhan said that white people have been perpetuating a lie for hundreds of years that Jesus was white and that the white race founded modern civilization. Quoting from the Bible, Farrakhan said that Jesus "had hair like lamb's wool, and he had feet like brass burned in an oven—that doesn't sound like a caucasian to me."

In the central body of the speech, he continued with his interpretation of black history and the place of blacks in shaping our civilization. He said that blacks are the dominant race, not whites. He based his reasoning on Mendel's Law of Genetics.

"Light eyes are the recessive and dark eyes are dominant. You can get the recessive from the dominant, but you cannot get the dominant from the recessive...From that dark man you can produce brown, you can produce yellow, you can produce red, and you can go on out and produce albino, because in the black man are all the germs of the whole human family."

The white race is the dominant race in the world, he said, because "the whole Earth went to sleep in order that the white people have a chance to rule." He added, though, that the white race has misused its power and not ruled justly and so "the time has come" for the black race to take its place as a "co-sharer in the value of the life of this planet."

During the speech Farrakhan mentioned the commemoration of the Holocaust as an example of a great human tragedy much like the black holocaust which was the result of black's subjugation for hundreds of years. "Human suffering is human suffering, and I don't like to compare human suffering because the pain of the Jews, and the pain of the Irish, and the pain of others is pain....Some scholars say a hundred million black lives were lost in the middle passage. Don't we count too on the scale of human suffering?"

Farrakhan said slavery dehumanized black people and prevented blacks from developing morals. "Just like you mate dogs and horses and cows, you mated human beings....No love involved: just have a good time."

He ended his appeal to the black students in the crowd by telling them that black people have the potential economic and intellectual power to change their collective position in the world. To do this, he said, blacks must stop partying and using drugs and instead become a productive people who own their own industries and factories so that they may help other black people to lift themselves up.

Farrakhan said the reelection of President Reagan was not so bad for blacks as most assumed. He said that only by overcoming adversity can the blacks hope to achieve their place in society, and Reagan's policies provide the necessary obstacles by making life more difficult for black people.

Farrakhan urged the American government to pull out of South Africa, for by remaining involved there, the U.S. is pushing South Africa towards war and upheaval.

He also talked about sexism and exploitation and how white women are sold like pieces of meat. "Lay you down on a Slumberland mattress in a thin negligee, sprawled out, saying the words, 'I'm ready'. And you think they're selling Slumberland mattresses? No. They're selling you."

In closing his speech, Farrakhan painted an optimistic view of the future. "And then, when the whites come down a peg from the arrogance of white supremacy, and the blacks come up a peg from the self-defeating inferiority, then you can sit down at a common table with mutual respect."

Afterwards, students reacted positively to his speech. William Johnson '88 said he was "very impressed with his articulation. His views were true. I enjoyed it and I realize now he's not as racist as the media portrays him."

Crystal Turner '85 said she felt "really good. Everything I heard was good. I'm glad he was invited. I wanted to hear for myself what he had to say. I wish the protestors had gone. Not going denied them their liberal education."

Derek Morris '85 thought everyone should have attended. "People should have gone not so that they would necessarily believe what he has to say but so they wouldn't be trapped in a myopia about his views. He is an interesting and eloquent speaker. He spoke a lot of truth and made a lot of sense."



NRBC

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# \$\$\$\$\$\$\$\$\$



## A crowd, a Klansman, a brown Mercedes

By Jill Goldsmith and  
Aaron Schloff

Five bodyguards stood on each side of Minister Louis Farrakhan's brown Mercedes as it left the service drive of the hockey rink. They clustered around the passenger compartment, where Farrakhan sat hidden by dark glass. As the car picked up speed, the guards ran along side, each with a hand on the roof. They stopped running only when his car was about to pass by the police barricade, on to Cross Street, and away from Wesleyan.

The group of neighbors, reporters, photographers and frat brothers waiting to catch a glimpse of Farrakhan was disappointed, and soon broke up. Some people wandered over to the other side of the rink, where students were still wandering out from the speech. The telegenic ones were corralled by the TV crews from Hartford and New Haven, while newspaper reporters combed the rest of the dissipating crowd.

"I think Farrakhan's very tricky. He makes a lot of generalities everyone can agree with, but there were things hidden in his language," said Emily Gerber '87. "I think it sucks what blacks have had to go through, but I think Farrakhan really hates my guts because I'm white."

Bob Leversee '85, like many others who saw the speech, thought Farrakhan was a powerful and articulate speaker. "He said nothing very inflammatory. I'm very glad I saw the speech...I respect Farrakhan a lot more than when I went."

Colin Amos '86 felt "angry and negative" after what he thought was a very manipulative speech. "He latched on to several points we can all agree with, but there were underlying combative and very racist attitudes...I reject his assumptions of my racial attitudes and culture."

"They couldn't understand any other point of view but their own," said Robert James '88, referring to the protestors outside the arena. He felt Farrakhan had an important message for blacks. "I doubt if any of them [the protestors] have lived in a ghetto...most of them haven't had to face the racism blacks put up with. They just don't know where a lot of blacks are coming from."

The speech and the events of the day surrounding it made for the largest Wes news event this semester. The TV news vans arrived at 11 a.m. and parked outside the Science Center. The crews hooked up enormous power cables inside the building and raised antennae thirty feet in the air; each antenna had a pair of prongs at the top pointed to the home station and a red flashing light.

Andy Larsen '85 and his friends set up at 1 p.m. They were laying on his lawn directly across from the front of the rink, relaxing—"do you want a beer?"—and waiting for the show.

Students began to gather shortly after 2. The security people, Public Safety officers and Middletown and State police, were already beginning to constitute a swarm. Some had been there overnight. Farrakhan arrived with UJAAMA co-coordinator Craig Hazel '85 in a large motorcade shortly before 3 p.m.

Grand Dragon James Farrands, head of the Connecticut Klu Klux Klan, arrived alone at about 3:15, and was immediately surrounded by Public Safety officers, who kept him from going near the main demonstration. He wore a white robe, a hood, and a green belt. His

sign read HITLER 6,000,000 FARRAKHAN 0/ WHITE GENOCIDE NEVER.

By 3:45 p.m., over 400 students milled around the podium of the April 26th Coalition, listening to a succession of brief speeches by students and faculty. University Jewish Chaplain Roger Klein, Catholic Chaplain John Tivenan, Heather Hathaway '86, and Leslie Feldman-Rumpler '85 were among those who spoke.

Robert O'Meally, associate professor of English, addressed the question of why a black person like himself was not inside. "I'm here in honor of First Amendment rights. Just as all students have the right to invite speakers of their choice as visitors to this campus, I have a right to voice my opposition to what a particular speaker might have to say."

A predominately white community like Wesleyan can tend to see blacks as a homogenous mass, O'Meally said, but the strength of the black community derives from its recognition of individuality. "I'm here as a dissenter, who has enlisted for life in the struggle for black freedom and freedom for all."

Arnold Thomas, University Protestant Chaplain, asked students not to object specifically to Farrakhan: "to condemn a person is like saying you are dead in my sight. To condemn an individual makes us no worse than the person who is about to take the podium inside...his presence did not cause our division, it only called to mind how blatant and present our division is."

Across the street, Neil Benson held a sign which read, FARRAKHAN WESLEYAN MEMBERS OF THE GUTTER RELIGION WELCOME YOU. He was not affiliated with any protest group. "Nobody anywhere should pay for a racist to speak," he said. Klein thought the sign was "a little raw." Benson said his sign was a little more extreme than those in the main demonstration, but he intended to be peaceful. "This might be a stronger statement than he wants but if this is as strong as it gets, then it's not strong enough."

Down the street, behind a police barricade and a circle of reporters, Farrands explained his philosophy and distributed literature. "You've got to stand up for what you are. I prefer to be with white people and Catholics, and if you get right down to it, my own family. I don't believe he [Farrakhan] should be on Wesleyan property any more than I should or a Nazi should."

"It's an ugly hour for the Klansmen," Farrands said. "Klansmen generally work and most of the shifts get over at 3:30. It's not bad getting the press coverage I am getting being the only Klan member here."

Farrands alone was more than enough to make Judy Failer '86 nervous. "Just the thought of their being here is frightening a lot of would-be protestors away."

Ruth Zlotnick '88, a member of the coalition, admitted Farrakhan's right to speak at Wesleyan. "It's obvious: it's in the Constitution. That's why our protest is non-obstructive and non-abusive."

"Our actions must speak louder than our words," said Professor of English Richard Slotkin, as he addressed the crowd. "We say now to the world, to Farrakhan: hear the words. Hear the outrage of our silence. Let us join in silence."

All the protestors, who now numbered over 500, sat down and were still. For a moment all was

quiet, and then messages crackled over police radios and the sound of dozens of clicking camera shutters filled the air. On the other side of the street Larsen and friends stood up for a better view. Then a rising wave of applause came from inside the rink: Farrakhan had begun to speak.

During the fifteen minutes of the silent vigil the only sounds were applause from inside the rink and more camera shutters. At the end of the silent vigil the protestors rose and began to move quietly to North College, where the rally continued.

At the corner of Knowles and Cross, the passing coalition protestors were addressed by August Love, a former independent candidate for mayor of Middletown. "There is no hate, only lack of love," he said. "I sense here a vacuum." The students started clapping to drown him out. "When his [Farrakhan's] fear is gone, so will his opinions be," Love yelled. "Take him into your hearts, support him, love him."

On Knowles Avenue only a few people remained—a few reporters, some students, and Farrands. The Klan leader had been joined by five more Klanspeople casually dressed in Klan T-shirts which read KNIGHTS OF THE INVISIBLE EMPIRE or SECRET MEMBER-KLU KLUX KLAN. "How many members you got inside today?" a Klansman asked. "The black auxiliary," Farrands said, and laughed.

Nearer to the rink, a TV-8 newsmen practiced voice-overs, botching them repeatedly. A few people watched two tiny video monitors connected to the one camera inside which focused only on Farrakhan. In the audience, blacks and whites sat separately, enabling Farrakhan to point emphatically at either group during his speech.

At 5:30, as the end of the speech approached, television crews hurried to edit and assemble reports in time for the evening news. TV reporters positioned themselves outside the exit and waited for students to emerge.

Additional material reported by  
Chris Chester and K.T. Korngold

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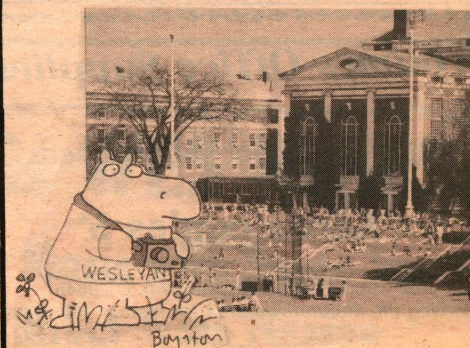
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1. **STUDENT COORDINATOR:** Responsible for the management of the Campus Center at night and on weekends, assisting with events, troubleshooting potential problems, being a resource person for campus visitors, securing the facility.

**HOURS:** Evenings and weekends, average 12 hours per week.

2. **INFORMATION CENTER STAFF:** Responsible for staffing the Info Center in the Campus Center, answering the telephone, providing info on campus events, being a resource person for campus visitors, coordinating Campus Center Lost & Found, distributing periodicals and board games.

**SET UP ATTENDANT:** Responsible for the general upkeep of the Campus Center evenings Monday—Friday. Set up attendant will set and reset furniture throughout the Campus Center to fit the needs of the groups using the spaces. Also responsible for general cleaning of the Center.

Pick up applications in the Campus Center Office, first floor of the Campus Center, this week!



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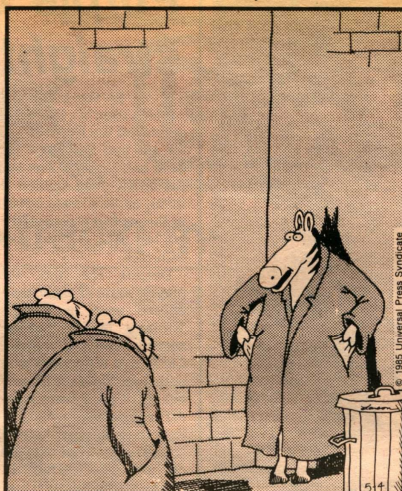
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### THE FAR SIDE

By GARY LARSON



"So what do you guys want? My watch?  
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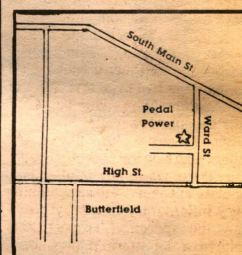
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## Wednesday, May 1

## NOON

## State Capital

### Statewide student rally on student aid cut.

### Part of a national day of student protest

For information call  
Larry Best: 346-1786 or  
Deanne Meltzer: 346-2707

cars leaving Campus Center at 11:30 am

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Sandra Scott '88 controls the ball during the women's lacrosse team's 12-6 loss to Williams Saturday. The Cards now have a 3-6-1 record.  
(photo by Steve Gavios)

## Purple Cows hand laxmen fifth straight loss on second-half blitz

By Steve Almond

The men's lacrosse team outplayed the Ephmen of Williams for one half Saturday. But the second half jinx that has plagued the Cards all year spelled doom for them, as they were outscored 11-2 in the second stanza and eventually lost 14-8 to the boys from Billsville.

Despite the loss, the Cards played some of their best lacrosse of the year in the first half. Williams opened the scoring 49 seconds into the match, but the Cards tied it up four minutes later with Rob Macrae '86 scoring on a beautiful pass from captain Eric diTargiani '85.

At the 8:27 mark Greg White '88 scored unassisted to put the Cards on top 2-1. Within a minute, however, the Ephmen had squared the count at 2-2.

With four minutes left in the first quarter the Cards' Colin Dowling '86 scored, and less than a minute later Brian Maitland '86 gave the Cards a 4-2 lead.

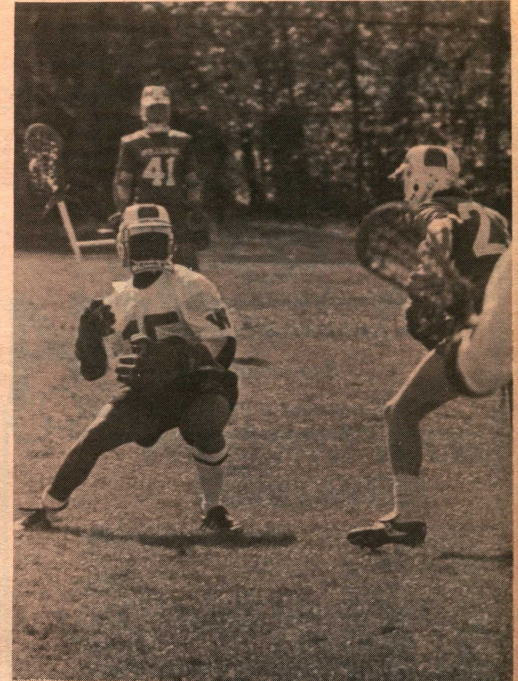
In the more defensive second quarter, the Cards outscored Williams 2-1 with Maitland and White each picking up their second goals of the day. As the half ended, the Cards held an impressive 6-3 lead.

Wesleyan's first half effort was aided by outstanding excellent goaltending from Tim Dibble '86, who collected seven saves in the first two periods. Offensively, the Cards outshot the Ephmen 22-14.

But the Cards, who have lagged in the second half all year, literally fell apart against Williams. In the third quarter the Ephmen scored six unanswered goals before diTargiani could strike back for the Cards.

To Williams credit, they used a terrific transition game and sharp passing in front of the Card's net to score, virtually at will, throughout the period.

Down 9-7 as the fourth quarter started, the Cards desperately needed to break the Williams momentum. But the Ephmen's



Brian Maitland '86 about to unleash a shot against a Williams defender during game Saturday. The Cards lost to the Cows, 14-8.  
(photo by Steve Gavios)

more physical style of play, and the Cards' inability to control the ball offensively, allowed Williams to score four more unanswered goals.

Maitland interrupted Williams scoring rampage by tallying his third goal with six and a half minutes left in the game; but Wesleyan couldn't mount a comeback, and as the clock ran out, the bewildered Cards had suffered their seventh loss in nine games, and their fifth loss in a row.

An obviously dejected Coach Terry Jackson could only conclude

that, "We're two completely different teams first and second half. If I knew what it was, my job would be much easier."

But Jackson gave the Ephmen credit, saying, "They're a good transition team, if you don't stop their transition game, they'll kill you."

Upcoming for the 2-7 Cards are their two last games. Tonight they travel to Springfield for a game which will be aired on WESU, starting at 7:00, and return home for their final game Saturday against Westfield State.

### Men's lacrosse on WESU

WESU Sports presents its last regular season broadcast of the year tonight, starting at 6:50. It is a very special night for WESU, since it will be the first time men's lacrosse has ever been broadcast on 88 FM. Wesleyan, trying to break a big slump, takes on high-powered Springfield College in this matchup.

Paul Mencher, Len Besthoff, and Steve Almond will be in Massachusetts to bring you all the action as it happens. So tune in WESU for great lacrosse!

**WESU.....Tonight.....6:50**

### The Loop Run is tomorrow!

The Wesleyan Loop Run takes place tomorrow afternoon, beginning at the base of Foss Hill. If you have not yet signed up, you can still enter—just come to the race and register on the spot. Remember, you can enter individually or in teams of 6. Contact Diane Calhoun, extension 2551, for further information, and get ready to run for the gold!

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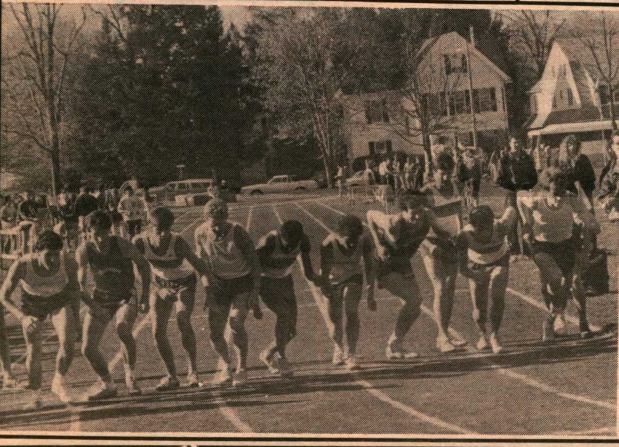
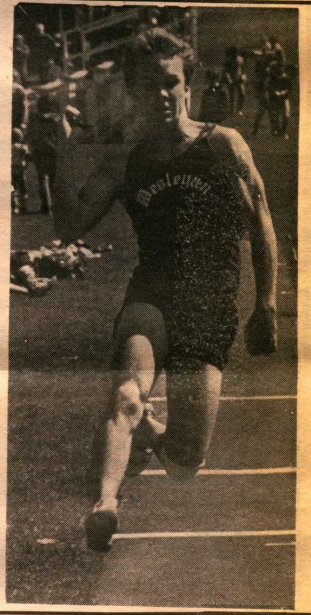
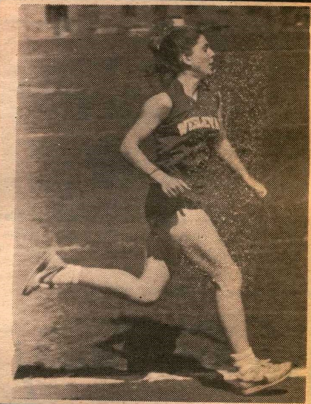
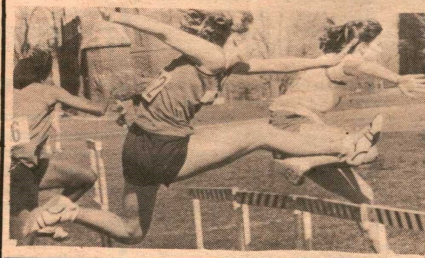


# CARD GAMES

## Women win Little Three track; men third

In the Little Three track championships on Saturday, Wesleyan's women's team crushed its foes, scoring 104 points to win easily. Williams had just 53, and Amherst only 21. The men's team, scoring 43 points, lost to Amherst (83 pts.) and Williams (66 pts.) but turned in some excellent performances. The surrounding pictures show just a small part of the action in the first Little Three meet held at Wesleyan in many years.

(all photos by Steve Gavios; montage design by Paul Mencher and Steve Gavios)



## Score Card

### WOMEN'S LACROSSE

Saturday, April 27  
at Middletown, CT

Williams 12, Wesleyan 6

Williams (4-3)  
Wesleyan (3-6-1)  
First Half: 1. Rech, 3:16. 2. Culhane '88 (Scott '88) 3:50. 3. Fuller, 5:50. 4. Fuller, 11:21. 5. Fuller, 11:59. 6. Rech, 14:07. 7. Swenson, 17:23. 8. Fuller, 20:04. 9. Scott, 22:36. 10. Wierdsma (Meden) 24:06. 11. Honen '86, 24:17.  
Second Half: 12. Tufurra, 1:13. 13. Wierdsma, 2:33. 14. Scott, 3:03. 15. Lau '86 (Honen) 13:41. 16. LaMotte, 24:17. 17. Lau (Honen) 24:28.

Shots on Goal: Wes 26, Will 34  
Goals: Wes, Craston '87, Will, Baykin.

### MEN'S TENNIS

4:27 at NESCA's, 8th of 11:  
Williams 26, Amherst 21½, Tufts 19, Conn College 16, Bowdoin 13, Bates 9, Trinity 9, Wesleyan 6½, Middlebury 6, Hamilton 6, Colby 2½

### MEN'S TRACK & FIELD

4:27 Amherst 83, Williams 60, Wesleyan 43

### WOMEN'S TRACK & FIELD

4:27 Wesleyan 104, Williams 53, Amherst 21

### SPORTS SCHEDULE (home events in italics)

**Tuesday:**  
Men's lacrosse at Springfield, 7:00 (WESU)  
Golf at New England's

**Thursday:**  
Women's lacrosse vs. Mt. Holyoke, 3:00

**Friday:**  
Baseball vs. Bates, 3:00

### BASEBALL

Saturday, April 27  
at Amherst, MA

Amherst 10, Wesleyan 1

Wesleyan (12-8) 001 000 0—1 2 2  
AMHERST (16-5) 300 313 x—10 12 1  
Batteries-Wes, Grasso '86, Ellicock '88 (6) and Borkman '87. Amh, Nimmons and Foote. 2B-Amh 2. HR-Amh 2. SB-Amh 1. LOB-Wes 2. Amh 9, WP-Nimmons. LP-Grasso (3-2).

### BASEBALL

Saturday, April 27  
at Amherst, MA

Amherst 4, Wesleyan 3

Wesleyan (12-9) 201 000 0—3 5 3  
AMHERST (17-6) 020 101 x—4 5 3  
Batteries-Wes, Miller '85, Janik '85 (5) and Grasso '86. 2B-Kay '87 (2). Amh 1. HR-Kay. 3. Amh 3. LOB-Wes 9, Amh 4. LP-Janik (1-1).

### MEN'S LACROSSE

Saturday, April 27  
at Middletown, CT

Williams 14, Wesleyan 8

Williams (4-2) 2 1 6 5—14  
Wesleyan (2-7) 4 2 1 1—8

First Period: 1. Miller (Toil) 49. 2. Macrae '87 (diTargiani) '85) 4:56. 3. White '88 (unassisted) 6:33. 4. Patterson (unassisted) 7:02. 5. Dowling '86 (unassisted) 10:36. 6. Maitland '86 (diTargiani) 11:18.  
Second Period: 7. O'Connell (unassisted) 4:39. 8. Maitland (unassisted) 9:01. 9. White (unassisted) 11:49.  
Third Period: 10. Edie (O'Connell) 2:46. 11. Toil (unassisted) 4:47. 12. Toil (Sperry) 8:15. 13. Hughes (O'Connell) 9:02. 14. Edie (Sperry) 12:05. 15. Hughes (O'Connell) 13:22. 16. diTargiani (Appar) '87) 13:33.  
Fourth Period: 17. Sperry (Miller) 12:16. Hughes (unassisted) 37. 19. Toil (unassisted) 55. 20. Miller (unassisted) 6:58. 21. Maitland (unassisted) 8:36. 22. Greer (O'Connell) 13:01.

Shots on Goal: Wes 19, Will 29  
Ground Balls: Wes 37, Will 42  
Faceoffs Won: Wes 10, Will 12  
Penalty Minutes: Wes 5½, Will 6  
Goals: Wes, Dibble '86, Will, Weeder, Dupont.

## Lord Jeffs sweep batmen; Cards' playoff hopes dim

By Paul Mencher

Wesleyan's baseball team, which had been riding a long streak of excellent play, saw their fortunes turn around Saturday afternoon at Amherst College. The Cards dropped a doubleheader to the Lord Jeffs, losing 10-1 and 4-3. The losses drop Wesleyan's record to 12-9, 10-4 in northern play, and place the Cards' chances for the ECAC playoffs into doubt. The sweep also realistically killed Wesleyan's chances to do any better than tie for the Little Three title.

In the first game, Joe Grasso '86, pitching with an injured finger, was unable to throttle the Amherst offense. The Lord Jeffs got all they needed with three runs in the first inning. The Cards tallied once in the third, as John Miechowski '85 scored on a throwing error by the Amherst third baseman.

However, that was it for the Cardinals, as John Nimmons threw a masterful game for Amherst, allowing just two hits. Meanwhile, the Lord Jeffs were adding to their lead. A quick string of hits gave them three runs in the fourth, then a Bob Foote home run in the fifth made it 7-1. When Foote hit his second straight homer, a three-run shot off relief pitcher Dana Ellicock '88, Amherst had its final margin

of victory.

Game number two was a much closer affair, as Amherst broke a 3-3 tie in the bottom of the sixth on a ball hit by Mac Budd. Budd lined a shot to right field which hit fair, then rolled into foul ground. Tom Giulotti '87 tried to throw Budd out at third, but the ball got away from the infielders and Budd completed a trip of the bases to score the winning run.

Wesleyan had grabbed a 2-0 lead in the first when Richard Kay '87 hit a home run, scoring John Brown '85 ahead of him. Amherst evened the score in the second inning on a combination of walks, scratch hits, and errors.

Once again Wesleyan took a lead in the third when Brown reached base, went to third on a Kay double, and scored on a wild pitch, but the Lord Jeffs tied it up in the fourth as Budd came home from second base on two straight wild pitches by Wes starter Mike Miller '85.

The game stayed 3-3 until Budd's big hit in the sixth, which made Ken Janik '85, who came on in relief, the losing pitcher for the game.

Wesleyan next plays on Friday at home against Bates at 3:00. Then, on Saturday, the Cards take on Colby in a doubleheader starting at 1:00, as on Andrus Field.



# For Your Information

## Tuesday

**Japanese Conversation Hour.** 222C Fisk, 3-4 p.m.  
**Lecture:** COL Lounge, 7:30 p.m. Rabbi Lawrence Kushner: "Tales of Religious Awareness: In This Place and I Did Not Know It."

**The Book Coop** needs managers for next year. Perform an influential role in this student-run alternative to the excessive prices at "Attack-Us". Meeting 7:30 p.m. in 121 PAC.

**SEC Presents An Evening with Maya Angelou** 8 p.m. at Crowell Concert Hall. Tickets at Box Office. Free with Wes I.D. \$1 otherwise.

**'Jazz Addiction'** 8 p.m. MPR. Featuring Annell and Jenn, The Band, and Wes on tap. Admission free.

**Senior Thesis Recital:** Kevin Wimmer. World Music Hall, 8 p.m. Fiddle Music. Admission free.

**Dept. of Romance Languages and Literatures Colloquium.** Library, 300 High St. 8 p.m. Joyce O. Lowrie: "Pretaxs and Reflections: A Reflection on Pre-Texts in Les Liaisons dangereuses."

**Adult Children of Alcoholics Meeting,** 332 Fisk Hall, 8:30-10 p.m.

## Wednesday

**Chinese Conversation Hour.** Downey House, 12 noon.

**French Conversation Hour.** 300 High St. 4 p.m.

**Russian Conversation Hour.** 300 High St. 4 p.m.

**Teestunde at German House.** Come by and chat because it's the last one this year. 4 p.m. 135 High St.

**Community Service Forum:** Mr. William Wasch on "Student Opportunities in Community Service for the Elderly" at Campus Center Meeting Room II, 7:30 p.m.

**Scottish Country Dancing:** World Music Hall, 7:15 p.m.

**Organ Recital:** Britt Wheeler. Memorial Chapel, 8 p.m. All-Bach Concert.

**Movie:** "Junior Bonner" Cinema, 8 p.m. Admission free.

## Thursday

**Advanced Chinese Conversation Hour.** Downey House Paddock Room, 12 noon.

**Classics Dept Seminar Series:** Meeting Room II, CC, Dr. Peter Wells, Harvard U.: "Temperate Europe's First Towns: Economic, Social and Symbolic Changes at the Start of the Iron Age."

**Faculty Fellows at Alpha Delta.** 5:15. All welcome.

**'Dogg's Hamlet, Cahoot's Macbeth'** by Tom Stoppard directed by David G. Stevens and Adam Knobler. 8 p.m. Pine St. Studio. Admission free.

**Wesleyan Student Prose Winners** will read from their work at 8 p.m. in Russell House. The program is part of the Prose at Honors College series and is open to the public without charge. Michael Newbury '85 is the winner of the Dorchester Prize for a novel and Alisa Kunitz '87 is the winner of the Horgan Prize for best short story. A reception for the students will follow their presentations.

**Alcoholics Anonymous Wesover Group.** 214 Judd Hall, 8:30 - 10 p.m.

## Friday

**St. Martin's Press** interviewing for entry level publishing position. CPC.

**Sloan Lecture:** 150 SC, 4 p.m. Prof Steven Cook, U of Toronto: "Can Computers Routinely Discover Mathematical Proofs?"

**Clement E. Vose Memorial Lecture:** 01 PAC, 4 p.m. Prof Walter Murphy, Princeton U.

**Shabbat Service and Dinner.** 300 High St. 6 p.m. Reservations are required for dinner; please call the Bayit.

**Movie:** "Will Success Spoil Rock Hunter?" 150 SC, 7:30 and 10 p.m. Admission free.

**Movie:** "Hair" Cinema, 7:30 and 10 p.m. Admission \$1.

**'Dogg's Hamlet, Cahoot's Macbeth'** 8 p.m. at Pine St. Studios.

**A Three Day Festival of Birthdays** in honor of Heinrich Schütz, J.S. Bach, G.F. Handel, Domenico Scarlatti and Alban Berg. Crowell Concert Hall, 8 p.m. Concert Choir, Wes Singers, Wes. U. Orchestra, harpsichord and organ. Different programs each day. Adm. \$2 Gen.; \$1 Student.

**Karen Beth,** a feminist performer, is sharing her music with us tonight. She sings a moving mix of political and emotional originals and accompanies herself on guitar and piano. Come be part of this special evening sponsored by the Feminist House. 8:30 in the Multi-purpose room.



## Misc.

**We Want You!!** to work at the College Store next year. If you are interested in temporary (2 weeks of back-to-school rush) or permanent employment, please come to the College Store to apply. We are not connected with work-study.

**Are you work-study and looking for an exciting job for next year?** The Argus is now interviewing for the position of circulation manager. Please call Gordon or Motria at 346-9084 or ext. 2705.

**Government homes from \$1 (U repair.)** Also delinquent tax property. Call 805-687-6000 x. GH-6944 for information.

**So You Think You're in Good Shape?**..... Come out and prove it at the First Annual Triathlon, sponsored by TAAP: the Alcohol Awareness Program in cooperation with the Dept. of Physical Education. It will be held on Friday, May 10 at 11 am, and will consist of a 1500 yd swim, a 14 mile bike ride and a 5.2 mile run. Enter as a three person team or as an individual. Prizes for the first three teams, first two women and first two men. Pick up registration forms immediately at the Phys. Ed. office. More information? Contact John Bidcombe or the Phys. Ed. office.

**The 11th Conference of the Foundation for Student Communications** will be held November 24-26. The Conference's aim is to promote better relations between students and business and pays for 10 Wesleyan students to attend the weekend of seminars, panels, speakers and debate in Houston. The title of the Conference is "Innovation in a Changing World." If interested, please submit your name to Marc, Box 754.

**The Admissions office is seeking two work-study students** to work as Student Coordinators or the Alumni Schools Committee (ASC) next year. The application deadline is Friday, May 10. For more information, contact Judy Bogdan in the Admissions Office, X.3096.

**Sublet offered for summer:** 5 Vine St. 2 Bedroom apt. \$75 per person, furnished. Call Dorothy 347-0677.

**To Sublet over the summer.** Apartment with bright spacious eat-in kitchen, living room, and 3 bedrooms. Conveniently located near campus and Sal's. Price negotiable. For more information, call Jenny 347-3854.

**Summer Sublet:** Large 6 person furnished house with great backyard. Washer/dryer. Very inexpensive!!!! 1111 Miles Ave. Call 346-2399.

**We are students putting together a pamphlet on Peace and Social Reform resources.** If you have a group or class you think would apply and you would like it listed, please write a 75-100 word description and mail it to Ginger, Box 801. Questions? Call her soon at 346-4831.

**Sublet our apartment this summer!!** 3 large bedrooms with huge kitchen-dining room in "Herman Munster house"--- 48 Lincoln /St. Call Jon at 346-1638 or Jack at 346-7606.

**Luxurious Summer Sublet--3 Bedroom apartment** on 3rd floor, living-room, kitchen, and a porch. Gets lots of light and is in great condition. Call Cassandra at 347-8065 or Melanie or Emily at 346-9783.

**Looking for better housing?** We have it. We are 3 juniors with a 4 person off campus house. It's less than 5 minutes walking distance from the Science Center and you'll have your own room. If all this sounds good to you please call us because we desperately need someone to help foot the bill (very reasonable). Ask for Keith or Jerry at 346-0110.

**Out Of Vietnam: 10 Years Later** A forum on the anniversary of the US withdrawal. May 1 7:30 p.m. Battell Chapel, corner of College and Elm, New Haven.

**Summer Sublet:** Newly refurbished 4 bedroom apartment. 2 blocks from campus on College St. Price negotiable. Available on a group or individual basis. Call Ben or Nat at 344-9718 or Lee 347-2477.

**Summer Sublet:** Large 3 bedroom apartment. Clean sunny and furnished. 1st floor, 55 Broad St. next to Atticus. Conveniently located 1 block from Main St. 2 blocks from High. Call Jeff: 347-8658 or 344-9441.

**Yo! need a house for June, July and/or August?** Well, we've got it!! 4 bedrooms, big living room, kitchen and bathroom are all yours for an extremely reasonable rate. Rent all 4 or just one. On Liberty St. Call 346-0645 or 346-8915.

**Are you in need of a room in Middletown ONLY FOR AUGUST?** I am leaving Middletown around Aug. 3 and will be needing someone to share a summer lease for \$70 - \$80/month. Call Steve at 346-4528 or 346-9952.

**Need Housing in Boston?** 784 Wes. grad has opening in spacious 6 room apt. on Beacon Hill. Prefer non-smoking senior. Available 6/1 Rent \$300/month. Call Steve at 617-742-4471.

**A volunteer is needed to teach basic reading** to a mildly retarded woman. If interested, please call Susan Lanzoni '85 at 347-6974. Box 645.

**Student volunteers are needed** to assist in the training of retarded and/or handicapped people for the Special Olympics. Interested students should report to Fayerweather Gym on the below dates. April 27, May 4, May 11. Training will be from 8:30 a.m. to 11:30 a.m.

**The Chester Group Home in Chester** is seeking volunteers to spend quality time with retarded adults. Activities may include taking walks, shopping, reading and games. If interested contact Lynn Kirlyo at the Seaside Regional Center at 447-0301 ext 316.

**Would you like to sell your loft?** Then call me because I want to buy it. Mike, 347-9621.

**The Wesleyan Ethiopian Relief Fund** needs volunteers to help with its all-campus dance on May 8. Please call Michael Frank at 347-2707 or Matt Pachman at 346-0554.

**If you are interested in joining the Committee for Middle East Peace** to bring speakers and films to campus next year, please leave a note in Box 911.

**Professional secretarial services at reasonable rates.** Pick up and delivery available. For more info, call: 721-1993.

**Help Wanted for Graduation week/weekend,** and alumni weekend. See Lynne-college store, campus center.

**We Want You!!!** To work at the college store next year. If you are interested in temporary (2 weeks of back-to-school rush) or permanent employment, please come to the college store to apply. We are not connected with work-study.

**If you are interested in joining the Wesleyan SCUBA club** next year to go diving, leave a note with your name and address in Wes Box 911.

**EUROPE BOUND?** You need not spend more than \$160 to get there. Hang on to your strong dollars and use them in Europe where they buy the most. To find out how, call (212) 864-2000.

**IS IT TRUE** you can buy jeans for \$44 through the U.S. Gov't? Get the facts today! Call 1-312-742-1142 x5404-A.

**Do you know yourself?** Have your handwriting analyzed or give a special friend a gift. Write 100 words on unlined paper. Use a No. 2 pencil or med. ball point pen. Send check for \$15 to Joyce A. Marszalek, Certified Graphoanalyst, P.O. Box 1037, Middletown, Ct. 06457.

**T-Shirts -** If you would like a '15 years of Women at T-Shirts' T-shirt please leave a shirt (light colors preferable) at the Women's Studies Office (287 High) with your name, campus address, phone and \$2 pinned to it and we will print it for you. Please leave shirts before Friday at noon. Questions? Denise, 347-7795.

**Need a haircut?** Great haircuts for \$5. Call 344-8502. Ask for Laura.

**Do you enjoy birdwatching?** If so, and would like to join me for some excursions this spring, call Alison at 346-7294.

**I am looking for a pianist** to accompany me on the clarinet. If interested leave a note in box 468 or call Eunice - 347-0148.

**Professional couple needs baby sitter for the summer.** Use of computer. Free room and board. Must be able to drive a stick. Weekends and evenings free. Private room - generous salary. Contact Tricia Rivera after 6. Phone: 345-8626.

**POSITION AVAILABLE:** The Admissions Office is seeking two work-study students to work as Student Coordinators of the Alumni Schools Committee (ASC) for the next academic year, 1985-6. The job involves: assigning and processing applicant interviews, recruiting college fair representatives, maintaining files and several computer programs, mailings, and corresponding with alumni. For additional info, contact Judy Bogdan in the admissions office at x3096. The application deadline is Friday, May 10.

**Nice non-smoking graduating senior** needs housing around campus for next year. Only nice people need call. Laura 344-8502

LAST PARTRIDGE OF THE YEAR!! FRIDAY 7:00 HOUSING OFFICE

4 Sale

**For Sale:** 10 speed men's bicycle. Mint condition. 2 year old Panasonic, 25" frame (big) rarely ever ridden. Just tuned up for spring. \$125. Call 347-1687 evenings and weekends.

**Used typewriter:** Smith Corona 2500 (the kind everybody has) for only \$100 - or best offer. You've got to see it to believe it. Call now while the sale lasts. Steve, 346-4582 or 346-9952.

**For Sale:** TEAC V-306 Stereo Cassette Deck. \$125. Call 347-5565.

**For Sale:** Office chair with arms. Rolls, tilts. Adjustable height. brown. \$35. Call 347-5565.

**For Sale:** table - Ideal for T.V. or stereo. Sturdy solid wood. \$20. Call 347-5565.

**For Sale:** Pioneer Sx-780 Stereo Receiver. 75 Watts. \$100. Call 347-5565.

**For Sale:** BIC 981 Belt Drive turntable. \$25. Call 347-5565.

**For Sale:** typewriters, tables, chairs, rocker, pots, pans, bicycle, bookcase, drapes, beds, lamps silverware, dishes, end tables. 347-4725.

**For Sale:** Authentic propaganda and art. Posters from the People's Republic of China. Don't be a rightist element, get yours before the transition to the next stage of socialism! Call Jeff 347-5653.

**For Sale:** Bureau \$35, double bed \$35, desk \$50, couch \$25 or B.O. Call Eydye, 347-5286.

**For Sale:** 5 week old ferrets. They're as easy as house cats to take care of, and twice as cute. They are about \$50 apiece. If you are interested or just want more info call and ask for Rick (346-3294) after 7 p.m.

**For Sale:** Going-out-of-Wesleyan SALE. Rugs, books, stereo, fridge, Mr. Coffee, etc. Call Randy at 347-8240.

**Get it over with NOW:** Beds, desks, chairs, dressers, rugs, lamps, cabinets, shelves. Reasonable prices. Call 346-5236 or drop by 80 Home Ave.

**For Sale:** Ibanez Stereo Chorus pedal, like new. \$65. Juno 106 Roland Synth, excellent condition, never gigged, \$900. Call Dave at 347-7889.

**For Sale:** New Norelco Rotatrac triple headed razor. At less than cost. Model HP-1606. Call Roger at 344-0652.

**For Sale:** Martin 0017 acoustic guitar. All mahogany 1983 Anniversary Special. \$380 with hard case. 346-1786 - Howard.

**For Sale:** Moped newport L 1500 miles. \$400. 346-3614.

**For Sale:** I would like to find a new owner for my Queen size futon and custom built frame. The frame folds up for ease of moving. Asking \$100 for the pair. 346-5681.-Matt.

**For Sale:** Guitar '64 Gibson ES 120T. It's a good electric jazz box with new Hardshell case. Call Doug at 346-2444.

**For Sale:** Kenwood Receiver \$100; Aiwa tape deck \$150 2 Omega speakers, \$75 each. Everything is in good condition. Call soon and avoid the rush. Call Randy at 347-8240 or drop a note in Box 01.

**For Sale:** A Smith-Corona Portable Electric typewriter, excellent condition. Great price!! Call Mary-Duke Smith at 344-9344.

L & F

**I am mourning the loss of a thin, gold wire drop earring** with a hanging fresh water pearl. I lost it on Friday night at the Nicholson party or maybe somewhere in the vicinity between there and Butterfield A. If you help me shed my mourning garb, I'll give you a REWARD. Call Gail at 346-8582.

**Please--whoever picked up my driver's license** at Sal's two weeks ago, I need it back. If you have it, you can return it to Wes Box 203, or phone me at 347-0362. Thanks. - Johanna Crotty, Freeport, ME.

**Lost:** Black leather purse. Presumably at Andrusd or Campus Center multi-purpose room. Contains keys. Contact Odile. 347-8431.

**Speechen Sie Deutsch??** I used to until I lost my German-English Dictionary. (paperback) Have you seen it? Please return if found, to Grace, Box 246.

**Lost:** at McCon on Casino night: Tan, Ralph Lauren spring jacket with insignia on left breast. If found please contact Joe at box 687 or 344-1823. Thanks.

**Found:** Ankle bracelet--blue beads in SciLi where they sell the donuts. Call Paul 347-1287.

**Misplaced:** Dirty, scratched up pair of prescription glasses. Mottled brown frames. Light sensitive lenses. Please call Holly 344-1564. Box 923 if found. Sliding reward scale, depending on time and degree of panic achieved.

**Lost:** Pair of white 'Etonic' court shoes with green arch supports inserted; in women's locker room at the gym, Monday evening 4/22. If you took the shoes please return the supports, I can't run without them! Please help me out of my pain. Call Amy, 346-1795.

**Lost:** A gold initial ring with the engraving "AAM". Somewhere between "The Loop" and Mocon and the music studios. If found call Daved at 346-7889 or drop it off in Box 670.

**Lost:** 2 keys on an Adam Ant keychain. If found please call 344-1944.

**Lost:** My beige/yellow well worn chamois jacket. It buttons up, has 4 pockets and many happy memories. If anyone has seen it, please call Eric at 347-4749.

**Lost:** From the laundry room of Butt, B last Monday (4/22) a bluish-grey imitation members only jacket. It's an inexpensive jacket but it means a lot to me. Please return it no questions asked. Hal Marcus, Butt, B 122B., Box 917, 347-4074.

**Lost:** On 1st floor Sci-Li leather thong bracelet with ceramic bead - great sentimental value. If found, please call Ellen, 344-8540.

**Lost:** One pair of black military something. Campus Center MPR. Contact Pete Ganbar, 344-8998 or Box 730 to find out what it was he lost.

## Personals

**Chris -** I dunno, I feel we're growing apart here... BW - OK!

**To my admirer in 01 PAC:** What was I doing, you ask? I was standing- because if I sat, I would be stooping to your level (shorty)

-The guy in the back of 01 PAC

**P.S. -** How about another poker game (maybe this time you'll win some money!)

**Marcus,** I'm breathing freer already. I can smell London air. Can you believe I'm looking ahead? Love you... L2

**Charlie,** you'll never know when and where the Troll will strike next. Beware.

TT- What is Creative Chaos? TT

**K.K. -** Let's see what can be done about that prediction made on the football field, yes? AMAZING...

**"Hank" Appel -** You wanted a personal, here's a personal. No frills.

**Lisa -** We both gave 'em hell and they deserved it. Here's to London and relaxing for a while. We deserve that.

~c